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AUTOBIOGRAPHY

OF A

SHAKER,

AND

REVELATION

OF

THE APOCALYPSE.

WITH AN

APPENDIX.

"THE SPIRIT SEARCHETH ALL THINGS, YEA,
THE DEEP THINGS OF GOD."

Inquirers and Booksellers may apply to, or address,

F. W. EVANS,

Mt. Lebanon, Col. Co., N. Y.

JUNE, 1869.

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PREFACE.

As may be gathered from the work, this "little book" owes its origin to a demand, on the part of the public, for definite and reliable information respecting the present status—doctrines and principles—of *Shakerism*, together with the design and ultimate object of the system; whether it be applicable to the *race*, or only to an "*elect*" *few* in this world, and to the *whole race* in the world to come.

The author having been a *Materialist*, easily sympathizes with *that phase* of human thought, which is far more prevalent and wide-spread than is generally imagined.

Heretofore, Shakerism, of all religious systems, has, by this class of mind, been esteemed the extreme of ignorance and fanaticism—as *the one* entirely outside the pale of philosophical and logical investigation—the *rejected stone*.

During the first fifty years of its history, the fact itself, that men and women did live in an intimate social relation, above the plane of sexual, generative lusts and affections (illegal or legal) was strenuously denied as an absurdity—a

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human impossibility. More recently this fact has been tacitly or sullenly admitted; still, not many practical inferences, affecting the constitutions of civil and religious organizations have been deduced therefrom. *Now*, the fact is not only freely conceded, but the law involved therein is demanded and sought with avidity.

We cordially invite both Rationalists and Religionists to "eat"—"read and inwardly digest"—this "*little book.*" It is "written within and *without*," or "on the back side" of this world,—connecting with eternity.

June, 1869.

AN INTRODUCTION,

To PARTIES so widely divergent as are the Shakers and the Public, appears proper and appropriate.

Have we not come before the great Church of America in an acceptable time? Is not the advent, to earth again, of the Christ Spirit, to all Christendom, the absorbingly-expectant event?

This day, do not the modern prophets,—the most learned interpreters of Scripture,—(who have sought out, calculated, and set down, to a year, a month, a day, when, how, and where, "the Redeemer should come to Zion") stand before a disappointed world, utterly confounded! with their erudite knowledge and wisdom brought to naught?—MILLER, NOEL, CUMMING, SHIMEALL, the last links of a long chain, reaching back to the very age of JESUS himself. The latter,—SHIMEALL,—speaking "of the doctrine of the Second Coming of the LORD JESUS CHRIST in resurrection power, as held by all Christians—Catholic, Greek, and Protestant, says:

"Nevertheless, from an early period of her history, the Christian Church has been at issue with herself on the great question regarding the nature and purposes of that event, and of the period when it shall take place."

Of the *time*, the Shakers differ but little from either of those named, and exactly coincide with CUMMING, that the great prophetic period of *time* ended (and will be "no more") in 1792. But, "in the nature and purposes of that event," to be carried out, they differ immeasurably.

Did not JESUS and the Apostles also agree in the *time* set by the same class of men,—Prophets and the learned Jewish Rabbies—interpreters and calculators,—who had created so general an expectation of the coming of the Messiah, that windows and doors were left open to admit him? but which were afterwards closed and shut in his face, when he did appear in a "nature, and for purposes not found in their books, nor dreamt of in their philosophy or religion."

In the Church and world *then*, as in the Church and world *now*, marriage, private property, and war,

were permanent institutions, no less of the subdued and prostrate Jews, than of the conquering and triumphant Romans.

Of *war*, the "New York Tribune," in a recent editorial, writes: "War, unhappily, is not likely to pass away from the usages of people calling themselves civilized, and bearing the name of *Christian*. Nay! it seems to be as prevalent as ever. The art of war is studied; and the machinery of war is perfected to an extent never dreamt of until this generation. The engines of destruction are numerous and fearful beyond precedent."

That generative lusts, the root out of which war grows, and selfish private property, *for which* it is waged, are equally intrenched in the creeds of the Churches, and the Constitutions of nations, there can be no shadow of doubt. While the affirmation of JESUS remains a standing truth, that, were his "kingdom," like other kingdoms, "*of this world*," then, as in *them*, his subjects and "servants would" also practise war, and "fight" and marry, and not live in love, as now they do, having "all things common" in Gospel community.

Has not JESUS—his doctrines, precepts, and principles, which (on a small scale) were incarnated in the Pentecostal Church—been rejected by the Babel-builders of all the Civil and Ecclesiastical structures upon the face of the earth, excepting only that of the Millennial Church, now in process of erection by the Shakers, who have adopted "the man JESUS" as the very Head of the corner in the foundations of the "Second Temple," which they are industriously laying "in troublous times" (as was by the Spirit foreseen), to the salvation of man from sin, sickness, and poverty, to the glory of God, and the well-being and honor of humanity?

For the Shaker Order is the source and medium of spiritual religious light to the world; the seed-bed of radical truths; the fountain of progressive ideas. For "in CHRIST are hid all the treasures of wisdom and knowledge," with which to bless and redeem the race from every form of evil, and from every cause of human misery and suffering, unto GOD.

AUTOBIOGRAPHY.

PART I.

In consequence of the Shakers having held a convention in Boston on November 11th and 12th, 1868, to which I was a delegate, I received (from Friend J. T. Fields) a note, in which occurs the following paragraph:

"How would it do for you to write an article for our *Atlantic Monthly Magazine*, which should be an autobiographical account of your experience as a seeker after truth, and should give the 'reason of the hope that is in you,' that people may understand precisely the meaning of a sect which has lately been brought into notoriety by the writings of Dixon and Vincent?"

I can see great importance in a *principle*, very little in an individual. Not of myself should I write *of* myself; but in the hope that others may be

advantaged thereby, I acquiesce in the foregoing suggestion.

I have always lived much in the future, yet my present life has been a practical success; while my work has ever been before me, my reward has always been with me. I am satisfied with the continued realizations of the prophetical spirit within — of the abstract principles that have been my inner life.

My father's family were of the middle class in England. They were long-lived, my grandmother reaching the advanced age of one hundred and four, and my grandfather approaching one hundred. My father, GEORGE EVANS, was the youngest of twelve children, and died comparatively young; he was sent into the English army, was under Sir RALPH ABERCROMBIE in the Egyptian expedition, coöperating with the fleet under NELSON, and held a commission in the service.

My mother was of a class a little above, so that the marriage caused a perpetual breach between the two families. Her name was SARAH WHITE. I was born in Leominster, Worcestershire, England, on the 9th of June, 1808. The first *fact* that I can *remember* may be of some interest to the student in

anthropology. When I came of age, and on my return to England, in 1830, I was relating to an aunt on my father's side, whom I had never before seen, that I had always had stored up in my memory one thing which I could not account for; I could remember nothing before or after it to give it a meaning, and none of my mother's relatives knew anything about it. *I saw the inside of a coach, and was handed out of it from a woman's arms into those of some other person.* My aunt was utterly astonished, and stated that my mother was coming down from London to Birmingham, when I was not more than *six months old*, that something happened to the horses which frightened the party badly, and that I was handed out (just as I had seen and remembered) by my mother into the arms of another person.

When I was four years of age, my mother died, and I was thrown among her relatives, who sent me to school at Stourbridge, where there were some two hundred scholars; and the position the master assigned me was that of the poorest scholar in the school, which effected my release from the school-room, to my great satisfaction and peace of mind; for, if there was one thing more than another that I hated, it was school-books and an English school-

master, with his flogging proclivities. I was then about eight years old.

Henceforth my lot was cast with my uncles and aunts at Chadwick Hall, near Licky Hill, the scene of one of CROMWELL'S battles, where a systematic arrangement of all things obtained, from the different breeds of dogs,—the watchdog in his kennel, the water spaniel, the terrier of rat-catching propensities, the greyhound, the pointer, and the bulldog,—to the diversity of horses for the farm, the road, the saddle, and hunting; there were five hundred sheep, with a regular hereditary shepherd to change them from pasture to pasture in summer, and to attend to all their wants, and fold them in the turnip-fields all the winter. Every field on the farm was subject to a rotation of crops as regular as the seasons, which are generally bad enough for the English farmer.

The farm was very hilly and woody, and dotted with five fish-ponds formed from a stream that ran through it. There was plenty of fish and game, and the woods were vocal with the great variety of singing birds, from the jackdaw to the nightingale.

As my friends had given up all attempts and hopes to educate, and thereby fit me for good society, I was allowed to follow my own instincts and affinities;

and these led me to associate almost exclusively with the servants, of whom eight or ten were kept on the place, there being two distinct classes of human beings, and two separate establishments, at Chadwick Hall, as on a Southern plantation in the olden times of *seven years ago.* Here I was allowed to educate myself to my heart's content, reading and studying the vegetables and fruits (and of these there were variety and abundance, including the apple and pear to the apricot and gooseberry), in all of which I was deeply *interested.* The land and its crops, the animals and the servants who attended them, together with those who officiated in-doors, were all my schoolmasters and mistresses, and the servants were not less my particular friends, for I was a democrat.

When almost twelve years of age, my father and brother, whom I did not know, appeared at Chadwick Hall (not to me, among the servants), but to my uncle and aunts in the parlor, and to my grandmother, who had *not* given me up for lost, as had the others, (so far as a school education was concerned), but had taught me to say my prayers before going to bed, and when I rose in the morning; had caused me to learn the collect on Sunday; and required the servants to take me to the National

Episcopal Church to learn the text, and patiently endure an occasional gentle knock on the head from the sexton's long wand. For all of this I had a proper respect; but an organ (which I heard for the first time) in another church alarmed me, and caused me to cry out in a fright, to the amazement of a large congregation.

My father, brother, and uncles and aunts, as I subsequently learned, had a sharp contention about taking me off to America, of which I only knew so much as I used to hear the common people sing in a doggerel originating at the time recruits for the Revolutionary War were being raised:

> "The sun will burn your nose off,
> And the frost will freeze your toes off;
> But we must away,
> To fight our friends and our relations
> In North America."

The different parties became warm in their feelings, and quarrelled, each party laying claim to me; and, as neither would give way, Englishmen-like, they agreed to settle the matter on this wise: I, Frederick, was to be called into the parlor, no word upon the subject to be spoken to me previously, and uncle was to put a question to me, which he did, as follows: "Frederick, will you go to America with

these men (who are your father and brother), or will you stay with us?" "I will go to America with my father and brother," was my instant reply, and that settled it. I was soon "fixed off," and on my way to Liverpool. This was in the year 1820, and I attained my twelfth year at sea.

I was hardy and healthy, and liked to work; I barely knew my letters, and detested paper books. I had not been poisoned with saleratus, or American knick-knacks or candies; nor with American superfine flour bread; nor with the great variety and dreadful mixtures with which the systems of children and young persons in this nation are duly prepared for Plantation Bitters, and the long, endless train of bitters resulting from dyspeptic diet and stimulating drinks,—the natural result of excess of land, and of material wealth being in advance of the moral and mental development of the inhabitants of a country; thus creating a hotbed of physical vice, which is well calculated to check the increase of population.

The next ten years were spent in America in such intimate relations with my brother, G. H. Evans, that some reference to him seems indispensable. He was two years older than me, and had received a scholas-

tic education; so that, in literary knowledge, we were the two extremes of learning and ignorance. But we were brothers in a higher meaning of the term. We were radicals in civil government, and in religion, we were Materialists. He is now deceased; but he made his mark upon the page of history, which has recorded the currrent of thought as it flowed down from the *founders* of the American government to the election of GRANT as President of these United *Reconstructing* States, upon principles more nearly realizing the abstract truisms affirmed in the Declaration of Independence than were ever before reduced to practice.

GEORGE started the Land-Reform movement in this country, on the basis of the principle laid down by JEFFERSON, that "the land belongs to man *in usufruct* only." And *that idea* was, doubtless, entertained by all the signers of the Declaration of Independence. GEORGE was contemporary with HORACE GREELEY in his younger days; and, at the time of starting the *New York Tribune*, they were fast friends.

Another important point of agreement between the founders of the government and G. H. E. was, that they were all, so far as I know, (excepting THOMAS CARROLL of Carrollton, who was a Catholic)

infidels to the existing so-called Christianity of the world. JEFFERSON, THOMAS PAINE, FRANKLIN, and WASHINGTON (who has been somewhat white-washed by the sectarian priesthood), were Materialists, Deists, Unitarians, &c. These made provision that no priest of *any denomination* should hold any place of trust, or office under this government.

This school of mind had progressed up to the Community theories of FOURIER and OWEN, and the attempts to realize them in various places in Europe and America were most rife about the year 1830.

The right *to be* and the right *to land*, each included the other; we held that they were identical; and hence we waged a fierce and relentless war against all forms of property accumulation that owed their origin to land monopoly, speculation, or usury.

While still an apprentice at Ithaca, G. H. E. published *The Man*. Afterwards I combined my means with his, and we published, successively, *The Workingman's Advocate*, *The Daily Sentinel*, and finally, *Young America*, besides a great variety of other publications, including *The Bible of Reason*, &c., &c.; none of which, in a pecuniary point of view, were very successful; for G. H. E. was a poor financier, and we had a tremendous current of conservatism to

stem. But that these publications had a controlling influence upon the American press, may be inferred from the very frequent quotations in other papers from the editorials of *Young America*, and also from the fact that six hundred papers indorsed the following measures, which were printed at the head of *Young America:*

"*First.* The right of man to the soil: 'Vote yourself a farm.'

"*Second.* Down with monopolies, especially the United States Bank.

"*Third.* Freedom of the public lands.

"*Fourth.* Homesteads made inalienable.

"*Fifth.* Abolition of all laws for the collection of debts.

"*Sixth.* A general bankrupt law.

"*Seventh.* A lien of the laborer upon his own work for his wages.

"*Eighth.* Abolition of imprisonment for debt.

"*Ninth.* Equal rights for women with men in all respects.

"*Tenth.* Abolition of chattel slavery and of wages slavery.

"*Eleventh.* Land limitation to one hundred and sixty acres, no person, after the passage of the law,

to become possessed of more than that amount of land. But, when a land monopolist died, his heirs were to take each his legal number of acres, and be compelled to sell the overplus, using the proceeds as they pleased.

"*Twelfth.* Mails in the United States to run on the Sabbath."

These and similar views and principles we held and propagated to the very best of our ability; for our whole hearts and souls were in them.

This Spartan band was few in number, but there were deep thinkers among them; and all were earnest, practical workers in behalf of the down-trodden masses of humanity. It was war between abstract right and conventional rights. We held the Constitution to be only a compromise between the first principles of the American government, as they were set forth in the Declaration of Independence, drawn up by JEFFERSON, and the then existing vested rights of property-holders and conservatives of all sorts, secular and religious; and we contended that the mutual, well-understood intention and design of the founders of the government was, that, as soon as was possible, the Constitution should be amended, so as to conform more and more to the ideal pattern

set forth in the declaration of rights inherent in humanity, it being a question *only* as to *how long* an acknowledged *wrong* should be permitted.

Our little party gradually and steadily increased, and acquired the title of "The Locofoco Party" in the following manner: On the evening of the 29th of October, 1825, a great meeting was to be held in Tammany Hall, by the Democratic party (which was then and there split into two, and in which the Radical Land Reformers triumphed, taking with them a large portion of the party). The conservative leaders came up the back stairs into the hall, and secured the fore part of the meeting, and elected a chairman and committee. But these were finally entirely outvoted by the thousands of workingmen who crowded into and filled the hall, ejecting Isaac L. Varian, whom the monopolists had installed, and putting in Joel Curtis as chairman. Then the conservatives retired in disgust down the back stairs as they came in, and revengefully turned off the gas, leaving the densely packed hall in total darkness. The cry was raised, "Let there be light," and "there was light;" for locofoco matches were ignited all over the room, and applied to candles, when a fine illumination ensued, creating great enthusiasm, which finally

resulted in the election of ANDREW JACKSON and R. M. JOHNSON as President and Vice-President of the United States. For it was soon found that the Locofoco party held the balance of power; and they offered their entire vote to which ever of the parties would put at the head of their great party papers the twelve measures above enumerated, and the offer was accepted by the Democratic party.

Thus, during the last thirty-eight years, have been accomplished the following among our progressive purposes, viz:

Second. The United States Bank overthrown.

Third. Freedom of public lands to actual settlers secured.

Fourth. Homestead laws in nearly all of the States.

Sixth. General bankrupt laws passed by the United States.

Seventh. Lien of laborers upon work to a great extent secured.

Eighth. Abolition of imprisonment for debt, in most of the States.

Tenth. Abolition of chattel slavery in the United States entire.

Ninth. Equal rights for women is next in order.

I will now return to the scenes of my boyhood; for it is a truth that "the boy is father to the man."

The example of the order and economy practised at Chadwick Hall was not lost upon me. Two uncles, JOHN and JAMES, managed the farm. One remained at home mostly; the other attended the fairs and markets, which latter are held once a week at the principal towns. Here the farmers and dealers meet to sell and buy all the products of their farms; the grain being bought and sold by samples. The fairs were much the same thing, but the sales were principally of live stock on a large scale. On these occasions, servants (male and female), congregated together, and hired themselves out for the ensuing year, each one producing his "character" on paper from his former employer.

To these markets and fairs my uncle JOHN used frequently to take me; and there I learned somewhat of the relative value of property, and how to buy and sell. At home I learned to take care of horses, cattle and sheep. Everything moved as if by machinery. For instance, there were some twenty horses, and in the morning, at a regular hour, they were all turned out to water, as we now turn out cows. Whilst they were gone, their mangers were

cleaned, and the racks emptied of any hay left in them over night; this was put aside to be aired, and fresh hay was given; at night, however, the aired hay was first fed out; nothing was wasted or lost.

In the house it was the same. Once a month they washed; once a week they baked bread made from unbolted wheat, black enough, but *sweet*, especially when, as often happens in that unfortunate climate, the wheat is grown; then the bread is *sweetish*. But the people are not dyspeptic; nor do they *in the country* commonly eat pills.

When my father and brother had fairly possession of me, they found they had "caught a Tartar." I had a good constitution, and, before they converted me into a "young gentleman," could stand a great deal of discipline.

We came over in the ship called the *Favorite*, laden with salt and iron. The captain said, that in twenty-two voyages, he had never experienced one so rough. Three times was the jibboom broken off close to the prow of the ship. At one time the ship sprang a leak, and it was "All hands to the pumps!" There were several feet of water in her hold; but the storm abated just in time to save the vessel, which was lost on her next voyage.

Landing at New York, we went up to Newburgh, where we hired three teams to remove our baggage to Binghamton, at which place two uncles were already located. This became *my home* in America, from whence I went and came until I found a Shaker home. And here, in the company of young folks belonging to the three families, I was again the black sheep. Several of the young men became editors, while I could barely *read* a little. But one of my aunts, one evening, when we were all together, prophesied of me, that "of the company present, FREDERICK would yet occupy the most desirable position in life;" which has come to pass.

I now took a sudden turn in respect to books and learning. I saw that "knowledge was" not only "power," but that it was respect and consideration. I made up my mind that I would learn to read, and *love* to read. My first *dose* was the *Life of Nelson;* then I set myself to reading the Bible through by course; and I did it; and here I made a discovery (or rather my friends did), that my memory was so retentive, that whatever I read was, as it were, pictured on my brain. I had only to look at the picture to see it in all its minutest particulars, without any effort. And (as LINCOLN would say) this

reminds me of what a woman I met on a Hudson boat said; that in coming from California she was nearly drowned, but before consciousness was gone, all the sins of her life were present to her view; not one, however small, was missing.

I next went to Ithaca, and put myself to school to an Episcopal minister, who proved a real friend. One of his first lessons was to teach me how to *think*. He had only a dozen scholars, and we were well attended to. I became with him a great favorite, and the times of intermission were largely devoted to my special instruction and benefit. At parting, he advised me "always so to live, that I could respect myself;" and that has ever since been my life motto. Next, I apprenticed myself at Sherburne Four Corners, N. Y., to learn the hatting business. There I had access to a library of valuable books; and I took to reading ROLLIN'S *Ancient History*, PLUTARCH'S *Lives of Great Men*, the *Tatler* and *Spectator*, and ZIMMERMANN, SHAKESPEARE, YOUNG, WATTS, THOMSON, SOCRATES and PLATO. I also took up theology, and asked myself, why was I a Christian, and not a Mahometan, or a follower of CONFUCIUS? for I had read the Koran and the Bibles of all peoples that I could obtain. I read LOCKE on the

Human Understanding, and the Being of a God. This laid in me the foundation of Materialism; for I came to the conclusion that matter was eternal, had never been created. THOMAS PAINE'S *Crisis* and *Rights of Man*, together with VOLNEY and VOLTAIRE, were among my friends.

I became a settled and firm Materialist, a believer in *matter*, as I then understood it, the object of my external senses; for I then did not know that I had any other senses. This continued to be my condition until I met with the Shakers, some five years afterwards. I possessed this one great advantage, that what I *did* believe was *true*, however much there might be true that I did *not* believe.

Starting from such a basis, it was not strange that I early became a convert to the socialistic theories which, about the year 1830, were so enthusiastically advocated by their respective adherents, as the grand panacea for all the wrongs perpetrated by Church and State. To all my other radical ideas I now added Socialistic-Communism; and I walked eight hundred miles (starting from New York) to join a Community at Massilon, Ohio. On this journey I was the recipient of many acts of kindness and hospitality from so great a variety of persons, entire

strangers, that, to this day, I cannot think of the Western people without emotions of gratitude and pleasure. At first, my feet swelled, and became very sore; but at length I could walk quite comfortably forty miles a day.

Reaching the Community, I found Dr. UNDERHILL at the head of it, and a goodly company of congenial spirits,—infidels (like myself) and philosophers,—lovers of wisdom; there also were *some Christians;* and these were considered the cause of the breaking up of the Community, which occurred within about two months after my arrival.

A dozen or so of us,—young men,—looking into the causes which had destroyed so many Communities (some of us had been in five or six different ones, and were well acquainted with the whole movement), concluded to found another, upon a proper basis, purely philosophical, and not to allow in it a single Christian.

But, in the mean time, I had to make a voyage to England; and, in the spring of 1829, I started on a raft, from the village of Chatauqua, drifting down the Monongahela and Ohio to Cincinnati, and thence on a flat-boat down the Mississippi to New Orleans. This gave me an opportunity of seeing life as it

existed in the then slave States, and I formed my own private opinion of JEFFERSON's remark when he said, he "trembled for his country, when he reflected that God was just," which was, that he saw the end from the beginning of slavery.

Sailing from New Orleans, and landing in New York, I soon after embarked for England; and, after ten years' absence, I found, at Chadwick Hall, no more change in persons or things than would usually occur in a similar place in America in a single year.

I returned to New York in January, 1830, when we perfected our plans for the new Community; and I was deputed to travel for information, and to find a suitable location in which to start. At this time we had in New York a Hall of Science, and ROBERT DALE OWEN and FANNY WRIGHT were among its great lights.

Calling one day in the month of June (3d), 1830, at the office in Mount Lebanon, I was directed to the North House as the proper place for inquirers. I was kindly received by those, who at that time I supposed were the most ignorant and fanatical people in existence. And knowing by experience how touchy and sensitive *religious* persons were to any ideas not

in unison with their own, and how extremely reluctant they were to have either their dogmas or practices tested by logic or common sense, I was very wary and careful as to what I said, and in the questions I propounded. But I was agreeably surprised and impressed by the air of candor and openness, the quiet self-repose, with which I was met. I remained here two or three days, but failed to find the touchy place where anathemas supply the place of reasoning, proof, and evidence; I have now been here some thirty-eight years, and have yet to find it. In fact, after about a week's inquiry, I pronounced them a society of infidels; which indeed was paying them the highest compliment of which I was capable.

My reason for so concluding was, that all that I, as a philosopher, had repudiated and denounced, in the past religious history of mankind, as false and abominable, and as having turned this earth into a real hell, while they were cutting each other's throats about imaginary heavens and hells, the Shakers also repudiated and denounced, only in stronger terms than I was master of; the power of a man or people for truth and good being measured by their capacity for indignation, and for the "wrath of God revealed

from heaven against" falsehood and evil, in all their multifarious forms.

I found here one brother, ABEL KNIGHT, who had been a Quaker, then a Socialist, and whose house in Philadelphia had been the head-quarters of Communists and infidels; a man of standing, in all the known relations of life; he was a brother indeed, and a father too.

I have stated that I was a Materialist; and to some it may be interesting to know how I was converted. Well, it was not by the might of reasoning, nor by the power of argument, but by Spiritualism in the *right place*,—the Church of God; and put to the *right use*,—the conversion of a soul from an earthly to a spiritual condition.

The Shakers prayed for me, and I was met in my own path just as the Apostle Paul was met in *his* own path, by spiritual manifestations made to myself when quite alone, from time to time, during several weeks, until my reason was as entirely convinced, by the evidence received, of the existence of a spirit-world, as I am, by evidence that is presented to my outward senses, of the existence of our material earth. Not only so; but I came to a conception of the inner world as being the most substantial, and

of the inner man as being the real man; the outward world being only the shadow of the invisible world of causation. I also saw a meaning in the words of Paul: "We look not at the things which are seen, but at the things that are not seen; for the things which are seen are temporal, but the things that are not seen are eternal."

Some persons may be curious to know what particular kind of spiritual manifestation it was that could convince so confirmed an infidel and Materialist. It was so spiritual that, whilst it fully met my case, I never have seen how I could put it into words, and do justice to the heavenly visitants or myself. In fact, I have always felt much as did a tribe of negroes whom LIVINGSTON found in the interior of Africa, and whom he designates the "African Quakers," because they will not fight. When he began to act the *missionary* to them, by preaching his kind of religion, they replied to him in a whisper, "Hush! hush!" It was too sacred a subject for them to clothe in audible words. Even the *Jews* would never utter the sacred word "JEHOVAH"—*He-She*—except in a whisper.

In one of the first meetings that I attended, I saw a brother exercised in a slight way outwardly: and

it gave me the first *evidence* that began to produce in me faith in the *spiritual*. For I held that no person could believe, or disbelieve, at his or her own option; *belief* being solely the result of evidence.

One night, soon after retiring, I heard a rustling sound, as of the wings of a flock of doves flying through the window (which was closed) towards my bed; and, that I believed it to be supernatural, and that the faith in the supernatural, which the servants had planted in my soul, by their oft-told *ghost* stories, had not wholly died out under my Materialism, was evidenced by the fact that I was frightened, and hid my head beneath the bed-clothes. For this faith was never planted by the priest whose text I used to learn; nor by the sexton who now and then gave me a rap on the head; because neither the priest nor his people (who informed me every time I met with them, that they had, during the past week, been doing "those things which they ought *not* to have done," and that also they had "left undone those things which they ought to have done;" and that they were "*miserable sinners*") had succeeded in attracting my attention to, or in the least degree interesting me in, supernatural or spiritual existences of another world.

I soon recovered my self-possession, and found that a singular mental phenomenon was going on. I was positively *illuminated*. My reasoning powers were enhanced a hundred-fold. I could see a chain of problems or propositions, as in a book, all spread out before me at once, starting from a fact that I *did* admit and believe; and leading me, step by step, mathematically, to a given conclusion, which I had *not* hitherto believed. I then discovered that I had powers within me that I knew not of. I was multiplied and magnified, and intensely interested. I was *reasoning* as I never before reasoned. Doubting was at a discount; for here were facts, something of which my senses were cognizant,—my physical, mental, rational and spiritual senses; and I *knew* that intelligences not clothed in what I had called *matter* were present with me reasoning with me more purely and logically than hitherto had any intelligences in the body ever done, or than any mere mortal man or woman has ever done since. This first visitation of angels to me continued till about one o'clock in the morning, having lasted several hours. I now had *new* material for *thought*.

The next night they came again. This time it was spirit acting upon matter. Something began at my

feet, and operated as palpably as water, or fire, or electricity; but it was neither; to me it was a new force, or element, or power,—call it what you please. I reasoned upon it. There was no pain, but *fact*. It passed quite slowly upward throughout my whole body.

These visitations recurred nightly for three weeks, always different, always kind and pleasant; but were addressed directly to my rationality, showing me the facts of the existence of a spiritual world, of the immortality of the human soul, and of the possibility and reality of intercommunication between souls in and spirits out of the mortal body.

At about this time I had the following dream: I saw a great fire, and a nude man, perfect in his physical organism, standing by it; he stepped into its very midst, the flames completely encircling his whole body. The next thing I observed was, that while he was perfect in *living beauty*, he was so organically changed that no "fig-leaf" covering was required.

Although a Materialist, I had never presumed to deny what others might know or had experienced to be true. But I would not believe, or rather *profess* to believe, things of which I did not know, or

of which I had received no evidence. This was the extent of my infidelity; and I still hold fast to the same position, as to a rock upon which to build. "How can we reason but from what we know?"

At the end of the three weeks, I was one day thinking of the wonderful condescension of my spirit friends, and how I had been met, to repletion, by evidence addressed to all my senses, powers, and faculties of body and mind; and I said to myself, "It is enough;" and from that moment the manifestations entirely ceased; thus adding, as a seal, still another proof, that intelligent beings, who perfectly understood all of my mental processes, had me in charge.

Among the people (Believers) themselves, I had, for the *first time*, found religionists who were also rationalists, ready to "render a reason for the faith and hope that was in them;" and who were willing to have that *reason* tested by the strictest rules of logical ratiocination. And they could appeal to me, as a Materialist, as did the Nazarene to unbelievers, "If ye believe not my words" (and the validity of my arguments), yet "believe for the very works' sake."

I had objected to other religious people and preachers, that, whereas they professed to believe in

God, in the immortality of the soul, in an eternal heaven and hell, their lives and actions, as logical sequences, were inconsistent with such premises; and I often said to them: "If I believed what you profess to believe, I would devote all my time to a preparation for eternity." Here, however, was a people, unknown by the world, doing that very thing. Their whole life was a religious one; all their temporal, no less than their spiritual, affairs being the exponent of their religion. Here was, first, faith in a Supreme Being, not as a dry unsympathizing Trinity of three male persons, but a *Dual God*—a Father, the Fountain of wisdom and power, and a Mother, the Fountain of goodness and love to humanity. Here was faith in Divine communication —revelation—from the Parents primarily of all souls, not only to the man JESUS, as the "first-born" of humanity, in the *male* line, eighteen hundred years ago; but also to the woman ANN, the first-born of humanity in the *female* line, in modern times. "Why not?" I said. Theoretically, I was just as ready to believe the one as the other; especially when, in the present, as in the former case, I found the principles identical, and the works similar.

Moses was a land reformer. The Jews held land as do the people of Vineland, by allotment, each one having his little family homestead. The early Christians, being all Jews, easily went one step further, and held their land "in common;" and thus did the Shakers, viewing them as a body politic complete in themselves. For all the principles of Materialistic Socialism were in practical operation,—their "works;" where is possessed and enjoyed "freedom of the public lands," and of all lands, and "land limitation," and "homesteads inalienable;" where is fully carried out "abolition of slavery, both chattel and wages," including poverty and riches,—monopoly in all its forms, together with speculation, usury, and competition in business; where is abolished "imprisonment for debt," or for any other cause; for in each Community (or family) not only are there no "laws for the collection of debts," but debt itself is impossible; where "Woman's Rights" are fully recognized, by first giving her a Mother in Deity, to explain and protect them; where equal suffrage for men and women, and equal participation in the government of an Order founded by a woman, was an inevitable necessity.

These were the works for the sake of which I was compelled to believe that there really was a God, and that revelation, or communication, existed between that God and those whom I had supposed were the extremely ignorant and very fanatical Shakers.

As a Materialist, accustomed to be governed by *common sense*, the Shakers had to convince me by evidence, addressed to my own senses and reasoning faculties, that a God did exist; and that they received *from him* revelations upon which a rational man, in the most important business relations of life, might safely depend, before I could think of believing the Bible or any other record of what men and women (who possessed no more nor better faculties or senses than I did), in the dark ages of ignorance and superstition, in the early history of the human race, had seen, or heard, or felt, or smelt, or tasted, or said,—experienced.

If a God exists in our own time, then certainly men and women, as perfect as were those of olden times, also exist. Moreover, it is generally claimed that great progress has been made by mankind as a race; therefore, and as a natural consequence, this progress should in nothing be more palpable than in his religion (his relation to God), and the relation of

man to his fellow-man. And why, therefore, should there not be (if there ever was) a living intercommunication between God and man *to-day*, as well as on long-ago by-gone days? was the question to be answered; and the Shakers did answer it, in a sensible and rational manner, by words and *facts* not (by me) to be gainsaid.

I was not required to believe the imperfectly-recorded experiences of spiritual men and women, but to attain to an experience of my own. I had received a revelation as truly as ever did PETER, or PAUL, or JESUS, or ANN; and I therefore *believed*, not from the words of others, but (like the people of Samaria) because I had seen, and heard, and felt for myself.

This *rock*—revelation from a CHRIST Spirit in each individual—is the true foundation of the Shaker Church. "Night calleth unto night, and day unto day." There is nothing that will so illumine the pages of a true record of a *past* revelation as will a *present* and superior revelation shining thereupon; for it separates the chaff from the wheat, the false from the true, darkness from light.

After three months' absence, I returned to New York, to face, for the first time, my astounded

Materialistic friends, to whom a more incomprehensible change could not have happened than my apparent defection from their ranks.

As soon as my arrival in the city was known, there was a gathering at my brother's office. The room was well filled: many older than myself, to whom I had looked as my superiors in knowledge and experience, were present. At first, there was a little disposition shown by a few to be querulous and bantering; while the greater part took it as a serious matter, to be righted by solid argument.

I called the attention of the company, and inquired whether any of them wished to give me any information concerning Materialism—its principles? All said, No! you do not need it. I then inquired if any one present was acquainted with *Shakerism?* and again the answer was, No! Then, gentlemen, I replied, it is for *you* to listen, and for *me* to speak. And I *did* speak; and gave them as simple an account of my experience thus far as I was able.

I also had a separate interview with Robert Dale Owen at the Hall of Science. At its close he remarked: "I will come up to New Lebanon, and stay two months; and, if I find things as they now appear, I will become a Shaker." I still await his arrival.

In course of time all of them became Spiritualists. Who sowed the seed?

I joined myself to the Order, and became a Shaker. I have now had thirty-eight years' experience, and feel "satisfied with the goodness of God" and his people to me. I have gained a degree of victory over *self*, which causes my peace to "flow as a river," and which fills me with sympathy for *all* "seekers after truth" and righteousness, whoever and wherever they may be.

PART II.

In Part I, I have given an outline of my autobiography in the external world; and of my convincement —by means of the spiritual phenomena presented *to* and operating *in* me, as a wordly man, a materialist —that the Shaker Order was the highest mediator between God and man.

But here I am again embarrassed, by my own realization of the unprepared state of many to appreciate the more interior religious exercises of soul involved in such a work of conversion. To it JESUS referred: "Neither cast ye your pearls before swine, lest they"—not comprehending their intrinsic value—"trample them under [the] foot" of their understanding; give not [lightly] that which is holy unto the dogs, [opposers] lest they turn again and rend you," for not giving them such kind of food as their appetites crave.

However, I am encouraged, in regard to others, by my own experience. I often used to think, in the early days of my faith, when I saw the brethren and sisters exercised in the beautiful gifts of the

Spirit, which wordly Christians hold to be impossible in modern times, "How can I ever attain thereunto?" and, "If I can reach such a baptism, no other human being need doubt the possibility of a like attainment.

After being rationally convinced, by the abovementioned spiritualistic manifestations, that the claims of the Order were founded upon the existence of a Supreme Being and a revelation of knowledge and power (unto salvation from wilful sin, and from its very nature) coming down to mankind through intervening spheres and media, I was also blessed with a Christ Spirit baptism, by which I was interiorly convinced that I was a sinner before God; and in that light I saw light and darkness, and perceived that many things held in high estimation by even the most zealous of worldly Christians were an abomination in the sight of that Christ Spirit.

I had now come to a day and work of judgment that I could comprehend; and I esteemed it as a sacred privilege to bring to the light of earthly witnesses all the deeds I had done in the body and soul, whether they were good, or whether they were evil. Then I began to grow in grace and in the knowledge of the character of the first Christian, Jesus.

And I saw, according to the record,—the Bible,—that JESUS went with all the Jews in Judea, confessing their sins and transgressions against MOSES, as the exponent of natural law for the earth-life. And JOHN heard him, and was thereby convinced that JESUS had lived even nearer to the Law than he himself had done; and said: "I have need [rather to confess unto thee, and] to be baptized of thee."

After that, JESUS was baptized by the descent of a Christ Spirit; and then occurred (for the sake of the multitude) the external spiritualistic appearance of a dove and a voice. This spirit was the Second or spiritual ADAM, the Lord from heaven, *the Christ.*

As JESUS had done to JOHN, so did ANN to JANE WARDLEY,—confessed her sins, and repented of them to the entire forsaking thereof. "Whoso confesseth and forsaketh them shall have mercy;" while those who sin, and continue to cover their sins, as is the practice of the Christians of Babylon, do not prosper in the work of overcoming sin; they live and die in their sins; and therefore where JESUS is, in the spirit world, they can find no entrance until they have confessed their sins (which "follow after them") to God's acceptance. The simple Shakers prefer sending their sins "beforehand to judgment."

As each particle of gold possesses every one of the chemical properties of all the gold upon or in the earth, so does each human being possess all the elements and properties of humanity in the aggregate. The same process that would separate the dross from one ounce of gold would also serve to separate the dross from all the gold in existence.

And when it is satisfactorily proved that one man was the author of the system of Christianity, and that one woman was the finisher of that system, that is, that JESUS laid (or is) the "Corner-Stone," and that ANN placed (or is) the Capstone of the Temple, and that each of them became a perfect "pattern," or specimen of genuine Christianity, unadulterated, free from any Babylon mixture, from all extraneous worldly elements adverse or pertaining thereto, it cannot but be clearly seen why those two should sit as refiners of silver and purifiers of gold to the remainder of mankind; and why they, or their representatives, should watch carefully the crucible,—Shaker Society,—to see that each man and woman coming into it continue in the fire until, like the silver or the gold, the faces of the refiners become perfectly reflected in them,—until the same character is formed,—and the same mind and spirit

shall be in them that was in JESUS and in ANN, as the "first born" brother and the "first-born" sister of the new creation.

From the moment of the interior conviction already referred to, my life has been "hid with CHRIST," among this people "in God;" and as an individual, I have been so absorbed into the community, that my personal history, "my policy," has become identified with the history and principles of the Order.

For at least five years before visiting the Shakers, I had been quietly and firmly settled as a Materialist. And, while I was heartily disgusted with all religious ideas and doctrines, yet I respected sincerity of faith and devotion (however erroneous it might be) in all human beings. But I had no more *respect* for the Bible than for any other book; and I informed the brethren when I first came, that it was useless quoting from that particular book, to confirm any proposition which they might advance. Consequently, my faith in Shakerism does *not* rest upon the *Bible;* nor do I now hold *it* as the Word of God, but as simply a compendium of Jewish literature,—Law, History, Poetry, Philosophy, (according to the knowledge of the times when written) Ethics,

(often no better than that of cotemporary Avatars in other nations,) Chronicles, and an account, more or less imperfect, of the spiritualism of the nation; and, lastly, a record of the religious experiences of its devout men and women,—Seers, Prophets, and Prophetesses, from ADAM to JESUS, and his immediate successors; together with their promises, prophesies and visions.

And all of the publications that the Society had issued were utterly useless, in the work of enlightening and converting me to the principles and faith of the Shakers; for the simple reason, that the authors so entirely rested all their arguments upon the Bible; which, together with the fact, that all those authors who had written *against* Shakerism, also invariably rested their arguments upon *their* interpretation of Scripture, at once dispelled all desire in me to read *them*. When I was in New York, my brother, as a last resort, brought me some such books, to answer their charges and accusations. But the reading to him a *prayer* on the cover of one of them, and a religious homily in the Preface of another, amply sufficed, in our estimation, to refute all they had written. For, to know that *Christians* hated and reviled the Shakers and their doctrines,

was strong presumptive evidence to us, that Shakerism, if not entirely true, was at the least well worth "looking into."

Mother Ann received an independent revelation from a Christ Spirit, as did Jesus. The largest number of her people having been very religious, zealous Quakers, Methodists, Baptists, &c., believed because her gifts and teaching so remarkably accorded with the Scriptures; whilst I accepted the principles upon their own logical merits, and was sorry they were so Bibleish.

I therefore did not read either the Bible or a Shaker book, until after I had been at Mt. Lebanon long enough to be fully established in Shakerism as the basis and ultimate of a new and independent revelation.

But, by far the most extraordinary and wonderful part of my religious experience was, and has ever been, (to me) the coincidence with the Scriptures, of my religious ideas and theology, as I had been forming it for the last thirty-eight years, when, after a time, I came to read them in the light and under the influence of a Christ baptism.

I read and use the Bible merely to illustrate my own ideas with other persons' language; the same

as a Frenchman would learn and use English through which to convey his French ideas. And, although it is now many years since I became reconciled to the Bible, and religious terms and phrases, I nevertheless continue, cordially and thoroughly, to hate *cant*,—using sacred words, and tone, and carriage, with no practical ideas connected therewith,—the *absence of common sense*.

Of all the books in the Bible, there was one with which I could not connect a single principle, or doctrine, that I believed, and *that* was the book of *Revelation* (to the exposition of which Part III. is devoted). I let *it* alone, until a comparatively short time ago, when I was impressed to read it through, which I did several times in succession; at first, with about the same result that a Dictionary would give.

After a time, I began to see a little method in it; and the light in which I stood continuing to shine upon its pages, gradually it has opened to my view somewhat as JOHN saw it. But not until the present time, and while writing for the *Atlantic Monthly*, have I ever been able to go through the Vision, and see the *soul* of it—the key that rendered the shut-up open; the mysterious, simple; the dark, light; the tangled and confused, regular and logical.

For I am now fully satisfied, that it is the clearest sunshine—the purest Vision—from the seventh or Resurrection heaven, that has ever come down to this generative, sin-stricken and soul-darkened earth. So pure indeed, that, while JOHN was sufficiently *innocent* to be the medium thereof, unadulterated, no other man has ever been able to even look upon it, or to bear its light, in consequence of the self-condemnation it would inflict.

And, happily for humanity, unlike all other of the books of Scripture, this one has escaped the twisting and "wrenching" to make it agree with the *ideal* of Christian truth as existing in the minds of the translators; for the reason that they knew not to what use to put it.

It was not until the times of the Gentiles were fulfilled, and the "Woman who had gone forth into Babylon"—the wilderness—had been delivered, and had brought forth the Daughter of Man,—ANN CHRIST,—that a people could form the character that would break the seal, and open the Apocalypse to earth's expectant inhabitants.

For the Vision of all the Apocalypse has become as a "book that is sealed, which one handed to him that was (spiritually) unlearned, saying, Read this!

He answered, I cannot; for I am unlearned." Then it was "handed to him that was (naturally) learned," (as those we have named—SCOTT, and others) "saying, Read this! and he answered, Neither can I read it; for it is sealed." I can indeed read the language, even in the original Greek; but the *ideas* connected with the words are so different from any heretofore associated with them in my mind, that "*I do not understand it; and do not believe that any other man knows any more of it than myself.*"—(ADAM CLARKE.)

It is "the Plan" of Human Redemption and Resurrection. I have now but just broken the seals, and opened the book. I shall hereafter proceed and study it *for myself*, by bearing faithfully the cross of CHRIST against all that is adverse to the Holy Spirit of the seventh heaven.

MOSES of olden time hath in every city those who preach him, being read in the synagogues every Sabbath-day. And JESUS, for nearly two thousand years has had his heralds and ambassadors proclaiming his name, and preaching his *male* "gospel to every creature."

And now one "like the Son of Man" sits upon and points to some eighteen *white clouds* not much

larger than a man's hand, rising above the horizon in different parts of America.

These clouds, which have *a future*, are the eighteen societies of Believers, as follows, viz :—

Mount Lebanon, Columbia Co., N. Y., two and a half miles from Lebanon Springs, twenty-five miles southeast of Albany. Address F. W. EVANS.
Watervliet, seven miles northeast of Albany.
Groveland, Livingston Co., N. Y.
Hancock, Berkshire Co., Mass.
Tyringham, same county and State.
Enfield, Hartford Co., Conn.
Harvard, Worcester Co., Mass.
Shirley, Middlesex Co., Mass.
Canterbury, Merrimack Co., N. H.
Enfield, Grafton Co., N. H.
Alfred, York Co., Maine.
New Gloucester, Cumberland Co., Maine.
Union Village, Warren Co., Ohio.
Watervliet, Montgomery Co., Ohio.
White Water, Hamilton Co., Ohio.
North Union, Cleveland, Cuyahoga Co., Ohio.
Pleasant Hill, Mercer Co., Ky.
South Union, Logan Co., Ky.

Be it mine to speak the praises of the *Mother* Church; and to introduce the readers of this publication to a "new thing in the earth,"—"a woman" who has established a millennial community: thus

en-*compass*-ing the primordial spiritual object of "a man,"—JESUS.

"Turn again, O Virgin of Israel! turn again to these thy cities." As yet they shall use *this speech* in the land of Judah, and in the cities thereof, when I shall bring again their captivity. "And there shall dwell in Judah itself, and in all the cities"—communities—"thereof, together, husbandmen and they that go forth with flocks. For I have satiated the weary soul, and I have replenished every sorrowful soul:"—

"The Lord bless thee, O Habitation of Justice, and Mountain of Holiness!"

ANN LEE.

ANN LEE was born February 29, 1736, in Toad Lane (now Todd's Street), Manchester, England. Her father, JOHN LEE, was a blacksmith, and poor; with him she resided until she left England for America. Her mother was esteemed a very pious woman. They had eight children, who were (as was then common for poor children) brought up to work, instead of being sent to school; by which means ANN acquired a habit of industry, but could neither write nor read. During her childhood and

youth, she was employed in a cotton factory, and was afterwards a cutter of hatters' fur; and then a cook in an infirmary. She was in every calling noted for her neatness, faithfulness, prudence, and economy.

Her complexion was fair; she had blue eyes, and light chestnut hair. Her countenance was expressive, but grave, inspiring confidence and respect. Many called her beautiful.

She possessed a strong and healthy physical constitution, and remarkable powers of mind. At times, when under the operation of the Holy Spirit, her form and actions appeared divinely beautiful. The influence of her spirit was then beyond description, and she spoke as "one having authority."

In childhood she exhibited a bright, sagacious, and active genius. She was not, like other children, addicted to play, but was serious and thoughtful. She was early the subject of religious impressions, and was often favored with heavenly visions.

As she grew in years, she felt an innate repugnance to the marriage state, and often expressed these feelings to her mother, desiring to be preserved therefrom; notwithstanding which (through the importunities of her relatives), she was married to Abraham Stanley, a blacksmith. The convictions

of her youth, however, often returned upon her with much force, and at length brought her into excessive tribulation of soul, in which she earnestly sought for deliverance from the bondage of sin, and gave herself no rest day or night, but spent whole nights in laboring and crying to God to open some way of salvation.

In the year 1758, the twenty-third of her age, she joined a society of people who, because of their indignation against sin in themselves, often shook, and (by the Spirit) were shaken, and hence by the rabble were designated *Shakers*. The society was under the lead of JANE and JAMES WARDLEY, formerly of the Quaker order. The people of that society were blameless in their deportment, and were distinguished for the clearness of their testimony against sin, the strictness of their moral discipline, and the purity of their lives.

The light of this people led them to make an open confession of every sin they had committed, and to take up finally and forever the cross against everything they knew to be evil. This endowed them with great power over sin; and here ANN found that protection she had so long desired, and which corresponded with her faith at that time. She was

baptized into the same spirit, and, by degrees, attained to the full knowledge and experience of all the spiritual truths of the society.

Her statement is: "I felt such a sense of my sins, that I was willing to confess them before the whole world. I confessed my sins to my elders, one by one, and repented of them in the same manner. When my elders reproved me, I felt determined not to be reproved twice for the same thing, but to labor to overcome the evil for myself. Sometimes I went to bed and slept; but in the morning, if I could not feel that sense of the work of God that I did before I slept, I would labor all night. This I did many nights, and in the daytime I put my hands to work, and my heart to God, and the refreshing operations of the power of God would release me, so that I felt able to go to my work again.

"Many times, when I was about my work, I have felt my soul overwhelmed with sorrow. I used to work as long as I could keep it concealed, and then would go out of sight, lest any one should pity me with that pity which was not of God. In my travail and tribulation, my sufferings were so great, that my flesh consumed upon my bones, bloody sweat

pressed through the pores of my skin, and I became as helpless as an infant. And when I was brought through, and born into the spiritual kingdom, I was like an infant just born into the natural world. They see colors and objects, but they know not what they see. It was so with me; but, before I was twenty-four hours old, I saw, and knew what I saw."

Ann was wrought upon after this manner for the space of nine years. Yet she often had intervals of releasement, in which her bodily strength and vigor were sometimes miraculously renewed; and her soul was filled with heavenly visions and Divine revelations. By these means, the way of God and the nature of his work gradually opened upon her mind with increasing light and understanding.

She spent much time in earnest and incessant cries to God to show her the foundation of man's loss, what it was, and wherein it consisted, and how the way of salvation could be discovered and effectually opened to mankind in their present condition, and how the great work of redemption was to be accomplished.

The ultimate effect of the labor and suffering of soul that Ann passed through was to purify and fitly prepare her for becoming a temple in which the

CHRIST Spirit, that had made the *first* appearing to JESUS, and constituted him JESUS CHRIST, could make a *second* appearing; and through whom the God of heaven could set up a church, or "kingdom which should never be destroyed."

While ANN, for bearing her testimony against "fleshly lusts, which war against the soul," was imprisoned in Manchester, England, she saw JESUS CHRIST in open vision, who revealed to her the most astonishing views and Divine manifestations of truth, in which she had a perfect and clear sight of the "mystery of iniquity," the root and foundation of all human depravity.

From the time of this appearing of CHRIST to ANN, in prison (1770), she was received by the people as a mother in spiritual things, and was thenceforth by them called MOTHER ANN.

The exercises in their religious meetings were singing and dancing, shaking, turning, and shouting, speaking with new tongues, and prophesying, with all those various gifts of the Holy Spirit known in the Primitive Church. These gifts progressively increased, until the time of the full organization and establishment of the Shaker Church in America in the year 1792.

On the 19th of May, 1774, MOTHER ANN, with eight of her followers, embarked in the ship *Mariah* for New York, where they arrived on the 6th of August following. They proceeded to Albany, and thence to Watervliet, which was at that time a wilderness, and called Niskeuna, where they remained very secluded for about three years and a half.

MOTHER ANN, having finished her work on earth, departed this life, at Watervliet, on the 8th day of September, 1784, aged forty-eight years and six months.

Thus it is an interesting fact, that ANN LEE, the ostensible founder of the Shaker system of Religious Socialism, was an uneducated woman, that is, according to the popular idea of education. But was she, therefore, uneducated, unlearned? Neither CONFUCIUS, nor ZOROASTER, nor PLATO, nor HOMER, nor even the Prophets of Israel, would pass an examination in a sophomore class at college. Of JESUS it was asked, "How knoweth this man letters, having never learned?" And it is certain that ANN, in her normal state, could neither write nor read. Yet Shakerism *only* is successful Communism; and (so far as I am aware) is the only religious system that teaches science by Divine revelation; and it also

teaches that all true science leads directly thereto, as in the case of SWEDENBORG,—one of the most learnedly-scientific men of his time,—by whom it evolved *Spiritualism.* He was contemporary with ANN, who said he was her JOHN the Baptist. He, *not* the FOX girls, was the angel of modern Spiritualism, which is the last and highest of the sciences, inasmuch as it teaches the geography of the spirit world; resting, as does all science, upon facts—supernatural phenomena. It is the very science that Materialists should learn. It (as well as astronomy, chemistry, agriculture, &c.) has always been an element of Shakerism. There may be Spiritualism without religion; but there can be no religion without Spiritualism, which is as a bayou flowing out from the great River of Divine Revelation, in Shakerism, to the sea,—world.

It was by spiritual manifestations (as I have stated in Part I.) that I, in 1830, was converted to Shakerism. In 1837 to 1844, there was an influx from the spirit world, "confirming the faith of many disciples" who had lived among believers for years, and extending throughout all the eighteen societies, making media by the dozen, whose various exercises, not to be suppressed even in their public meetings,

rendered it imperatively necessary to close them all to the world during a period of seven years, in consequence of the then unprepared state of the people, to which the whole of the manifestations, and the meetings too, would have been as unadulterated "foolishness," or as inexplicable mysteries.

The spirits then declared, again and again, that, when they had done their work amongst the inhabitants of Zion, they would do a work in the world, of such magnitude, that not a palace nor a hamlet upon earth should remain unvisited by them.

After their mission amongst us was finished, we supposed that the manifestations would immediately begin in the outside world; but we were much disappointed; for we had to wait four years before the work began, as it finally did, at Rochester, N. Y. But the rapidity of its course throughout the nations of the earth (as also the social standing and intellectual importance of the converts), has far exceeded the predictions.

In Revelation (xviii), it is said, an angel came "down from heaven, having great power; and the earth was lightened with his glory." That is *Spiritualism*, and SWEDENBORG was the type of it, just as JESUS was the type of Christianity, in his

day, and as ANN LEE was the type of Christianity in its second advent upon the earth.

It is a fact, patent to all observers, that what the religious world designated by the vague and (in many respects) unmeaning epithet of opprobrium, *Infidelity*, had made itself respectable and respected in such men as HUME, VOLNEY, VOLTAIRE, FREDERICK the Great of Prussia, and the whole host of writers of the French Encyclopædia,—got up for the express purpose of overthrowing Christianity; for the signature with which VOLTAIRE was in the habit of closing his articles for the press was "Crush the wretch!" meaning JESUS CHRIST; these were the "horns" that grew out of the beast, and that "hated the whore,"—the "whore of Babylon," the Catholic Church,—and tormented her with their fiery missiles of truth, ending in the French Revolution, the abolition of the Sabbath, and of all Church establishments and services, and the deification of *Reason*, personified in a young female, who was paraded through the streets of Paris in a state of nudity; thus undesignedly foreshadowing the coming Woman.

The "second beast" (which was the "image" of the first) "had two horns like a lamb,"—LUTHER and CALVIN,—but "he spoke as a dragon, exercising

all the persecuting power of the first beast" (unto whom he gave his power), as see HENRY VIII., its head, who destroyed *two of his six wives*, and died a monster of depravity, after putting to death, by burning and hanging, for their *heresies*, "seventy-two thousand of his subjects."—(BLACKWOOD.) "He soaked the earth with Protestant blood."—(COBBETT.)

Those same "horns" (powers), growing out of the "image of the beast,"—Protestantism,—produced the American Revolution. THOMAS PAINE, WASHINGTON, FRANKLIN, JEFFERSON, and their compeers of the same class,—Deists, Materialists, Universalists, Unitarians, Free-Thinkers, Infidels,—framed the Declaration of Rights, or first principles of a Civil Government, and formed a Constitution, which was but a compromise, for the time being, between right and expediency; but which contained within itself the power of amendment,—of growth towards those first principles. And, if it did not abolish slavery, it did abolish "the beast" of Church and State; for it separated the Church from the Civil Government. It was "the earth opening its mouth to swallow up the flood" of religious persecution; thus helping the woman, ANN LEE, to found an Order, or Church, in America, which could not exist even in England,

much less in any other nation; for hitherto, under the reign of the "beast, and the image of the beast," the Civil Government had been the sword of the Church, by which to punish infidels and heretics. Yet these antagonistic "horns" grew out of the "beast." Now a thing is supported by what it grows out of, and of which it is a component part; therefore it is added, "they ate her flesh,"—were part and parcel of Babylon.

The angel of Spiritualism has "great power" to act upon material things, by rapping, and moving tables, chairs, bells, musical instruments, &c.; thus "confounding the wisdom of the wise" and scientific Materialists, and converting them to a belief in God, a spirit world, the progressive nature and immortality of the human soul, and its sequences,—in short, doing with such men as Robert Owen and Robert Dale Owen—types of a class—what all the churches in England had, for half a century, labored in vain to do. These men made ten converts from the churches, while the churches were trying to make one from the ranks of the infidels. They were "lightened with the glory" of the angel of Spiritualism, and were enlightened and quickened

by it, too, into more life than the "dead bodies" of the churches possessed.

Nor was this all, or the worst of it. For the Christians, who said, "We will go and do the will of God,"—do right to humanity,—did not do right; but they, as their opponents said, "pointed to the heavens, and thither directed the attention of their hearers, while they took possession of the earth from under their feet;" and then, for the first time, in England, were built poor-houses and taverns, for the needy and travelers; instead (as was the case under the Catholic rule) of religious institutions, where the poor should be fed and cared for, and the wandering traveler lodged; [COBBETT] while the infidels, who denied the existence of the Christians' Triune God, said, "We will not do his bidding," did do good to humanity, and sought to establish communities, as at New Lanark and New Harmony, and a hundred other places, to restore (unwittingly) the Christian institution of "all things common," some of them spending their whole lives and immense fortunes to do what it was the first duty of a Christian priesthood to accomplish,—fulfill the prophecy, and make provision for every man to "sit under his own vine and fig-tree," upon his own land,

thus realizing one of the beatitudes of JESUS, by causing the meek to "inherit the earth."

I had often heard of the "*plan of salvation*;" but to me it seemed a poor plan, as it had been arranged. For its elementary doctrines were, a Trinity of *male* Gods creating man, who sins; the birth, by a woman, of one of the Trinity; his final death, as an atonement for man's sins; then the re-animation of his body to life, and the transmutation of his physical into a spiritual body; and then, finally, the ultimate re-animation of all the bodies of the human race, to undergo a like transformation. Then a similar change in the earth itself, on an external day of judgment, &c., &c.; after all this, each and every person would pass into a perfect heaven of the most consummate purity and holiness, or be plunged into a burning hell of veritable fire and brimstone, there to remain for ever and ever; the event to depend upon what they had or had not done during the short term of their earth-life.

These doctrines I was taught when a child, and I supposed that I believed them. But the truth of the matter is, to such an extent are man and woman and child "the creatures of circumstances" (as OWEN would put it), that a large proportion of them are

not accountable for their condition, physical, moral, or religious. Therefore it would be decidedly wrong to send them to any worse hell than their own state constitutes. And what sort of a heaven would it be, that could admit such persons within its precincts?

The theology of Christendom had degenerated into the mere doctrines of devils—of unreasoning authority; for Babylon "is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." The deification of Reason was but the swing of the pendulum to the other extreme. The Church was at war with science:—with *astronomy*, and was not willing that the earth should turn upon its own axis; with *geology*, limiting all its records to six thousand years; with *chemistry*, in contravention of the maxim, that "from nothing comes nothing, and that not anything can be annihilated," claiming that all things were made out of nothing; with *physiology*, by teaching that destructive plagues (as cholera, small-pox, &c.) came of Divine appointment, and were to be stayed only by church rites; with *agriculture*, by praying for good crops, without first enforcing, as indispensable requisites, drainage, subsoiling, fertilizing, the pro-

tection of birds, and diligent attention to the laws of God in Nature.

In fine, Babylon, in her war upon Nature, upon science, upon human reason, has been worsted; and now she is like a whale with a thrasher on its back, and a sword-fish under its belly; for she has Shakerism, with its Divine revelations, assailing her from above, and Spiritualism, embodying all the sciences, working upon her from below.

Therefore, with much propriety, did the *next angel*, who followed the angel of Spiritualism, and witnessed its effects, announce to a thankful and rejoicing universe, "Babylon is fallen, is fallen." As a "great millstone cast into the sea, thus with violence shall that great city Babylon," the adulterous mixture of Church and State, right and wrong, peace and war, humility and pride, monastic celibacy and sacramental marriage, Hebraism and Mahometanism, Christianity and Heathenism, all commingled together in Christendom, be destroyed, and dissolved by the "fervent heat" generated by Divine revelation and human reason coöperating; yea, she "shall be utterly burned with fire," and consumed by the flame of scientific and revealed truth; "for strong is the Lord God who judgeth her," and mighty are the

Church of God, and the earthly Civil Government of America, which will *execute the judgment* (to be finally passed upon every nation, kingdom, and state upon earth) by the spread of republican principles and the everlasting *Gospel of Jesus Christ and Mother Ann.* Thus will celibacy in the Shaker Order operate as a substitute for poverty, famine, disease, and war, in governing the unreasoning, unlimited principle of human reproduction.

Then there will be formed and established a legitimate union of the true Christian Church with a true Civil Government, each in its order, like soul and body. And then "out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem,"—the Church of Christ's Second Appearing; and the nations shall "not learn war any more;" but, instead thereof, the people shall learn (and practise) agriculture, horticulture, manufacturing, and just commerce—exchange of equal values.

I understand that EMERSON, in a recent lecture in Boston, made some statements relative to communities, the causes of their failure, &c. ROBERT OWEN published his view of the causes of failure at New Harmony, as follows: "There was not disinterested industry; there was not mutual confidence; there

was not practical experience; there was not unison of action, because there was not unanimity of counsel. These were the points of difference and dissension, the rock upon which the social bark struck and was wrecked."

I will state my view, and endeavor to elucidate and defend it. A permanently-successful community must necessarily be the external body of a true Christian Church of Christ's Second Appearing.

An angel said to Esdras: "For in the place where the Highest beginneth to shew his city, there can no man's building be able to stand." Perhaps all professing Christians will agree, that the time when the Lord God began to show his power the most directly in organizing and building them into a "city," was on the day of Pentecost, when He gathered together the people of one nation,—the Jews,—and, from among them, individuals of one and the same class, namely, spiritualists (religionists), who in that place formed a community. In it, the males and females were separated; thus laying the foundation of the two monastic orders of the Gentile Christian Church. These (male and female) were the "two witnesses," *within* that Church, for the original order of the Jewish Primitive Christian Church; and the line of

the "heretics" (male and female), ending in the Quakers, produced the "two witnesses," *outside* of the national church, for the principles of that Primitive Church: celibacy, community, revelation, spiritualism, non-resistance, simplicity of dress and language, and health. For none of these *heretical* "witnesses" held to *all* of these Christian principles; and therefore their Organization, resting upon them "in part" only, could not possibly "stand;" but have been, or will be, (finally) "done away."

But suppose I present a succinct consecutive view of the "Plan of Salvation," as seen from a Shaker stand-point. I the more readily do this, because I know that most theologians will agree with Dr. Adam Clarke and Dr. Cumming, that "the only key with which to unlock the mysteries of godliness,—of prophecy and vision, and of the 'Revelation'—is the actual occurrence of the central event, the Second Appearance of Christ." And I have great satisfaction in being able to state that this important and transcendently-glorious event took place in the year 1770 (see p. 58); and the permanent "setting-up," or establishment of his kingdom (or Church) upon earth, occurred at the time—1792—assigned by Dr. Cumming as the end of the twelve hundred and sixty

years,—the "reign of the beast;" the period of time during which the "woman" who "fled into the wilderness" remained there; and the period during which the "two witnesses" prophesied; all ending in the year 1792, when the "sanctuary" or church was to be "cleansed, and an end made of sin." In that very year the Shaker Church was founded. At that time Believers were gathered into community order by JOSEPH MEACHAM and LUCY WRIGHT (called Father JOSEPH and Mother LUCY), as Mother ANN, previous to her decease, had said would be the case.

JOSEPH MEACHAM and LUCY WRIGHT were among the first of those in America who received faith in the religious principles of Shakerism. Upon them the leadership and government of the people (Shakers) devolved. Under their administration, the principles in regard to property and order in general were fully carried out, and a community of goods was established.

They gradually gathered the people from their scattered condition into families. Orders, rules, and regulations, in temporal and spiritual things, were framed. Elders and deacons of both sexes were appointed, and set in their proper order; and a Cov-

enant was written and entered into, for the mutual understanding and protection of the members.

Joseph Meacham was a Baptist preacher in New Lebanon, and a prominent leader in the religious revival out of which the Society of Mount Lebanon originated. He was born in Enfield, Connecticut, February 22, 1742, of one of the best families. He was a philosopher, intuitional and revelational, and was "learned in all the learning of the Egyptians." That he was a man of great executive ability is proved by his success in organizing and establishing the Shaker community system. He died August the 16th, 1796.

Lucy Wright, who stood with him in that work, was born in Pittsfield, Massachusetts. She was of one of the most wealthy and influential families in the town, and was a beautiful woman, and of extraordinary intellectual and moral endowments. She succeeded Father Joseph as the head of the Society, and was designated Mother Lucy. She died February 7th, 1821.

But what *is* the Shaker Church? and what relation does it bear to the present and the future, and to the history of religious ideas, as they have descended with the tide of time from the beginning, and espe-

cially as they stand recorded in the Anglo-Saxon Bible? Is it a normal or an abnormal institution? I claim that it is the fruit of the tree of *humanity*, ripened under the laws of progressive development, operating ever since the world began.

Serpent.

The medium of temptation to the first human pair was their physical, sensuous nature,—"the serpent" seducing them by the mere desire of pleasure, in the exercise of their creative powers, to ignore and do despite to the *law of use*, which is, "Whether ye eat or drink, or whatsoever ye do," let it be, not for the pleasurable sensations attending, but for the "honor and glory of God,"—*use*, as in the originating of an immortal soul. For simple generation, in and of itself, as originally instituted, was as innocent as eating and drinking. God and Nature made man upright; but he has sought the lusts of generation (the flesh), the lusts of eating and drinking, and finally added the lusts of the mind,—the intellectual faculties; so that, in the days of Jesus, "the serpent," which began in Eden by crawling upon the earth on his belly, had become a winged serpent or

dragon, causing mankind to wax worse and worse, and was the symbol of Paganism in the aggregate.

In the *Third Epoch*, this dragon became a fiery, flying dragon, or serpent: the fall into self-hood had involved the spiritual faculties in humanity, so that the people, thinking to do God and humanity service, could perpetrate murder by torture.

Four Dispensations.

The same idea, of progress by successive stages, is often used by the various Prophets, under different symbols: Ezekiel saw four issues of water from beneath the threshold of the temple: first, to the ankles; second, to the knees; third, to the loins; the fourth was an impassable river,—the time when the Spirit should be poured out upon all flesh; the old having dreams; the young, visions of spiritual things; the knowledge of the Lord covering the earth, as the waters do the land under the sea.

These four Epochs are again represented to John, the beloved disciple, by *four beasts;* a lion, a calf, a beast with a face like a man, and a flying eagle. These symbols portray the progress of man, from the lowest to the highest condition of natural humanity; while the four outflowings of water repre-

sent the influxes from the Christ sphere, or seventh heaven, passing down through the six inferior generative heavens, and portray the progress of man from the lowest to the highest condition of *spiritual* humanity.

THE LION EPOCH.

The *Lion Epoch*, from ADAM to ABRAHAM, is the wild, animal phase of human progress,—when man lived by hunting, clothed himself in skins, and practised war as an exciting amusement, like the American Indians. During this Dispensation, the earth was filled with violence; might made right. In those times there were giants; and the mammoths and mastodons were to them as the horse and ox and elephant are to us.

THE CALF EPOCH.

The *Calf Epoch*, from ABRAHAM to JESUS, is the second stage of progress, wherein food and clothing obtain, as under MOSES, CONFUCIUS, ZOROASTER, ROMULUS, the PHARAOHS, and their contemporaries. In this Epoch, the arts and sciences are cultivated; mechanics, mathematics, architecture,—it is the temple era; pyramids are built, and great walls, like

those of China; and massive works, that remain for ages,—bridges, arches, and roads.

In Israel, while in the wilderness, the Lord called BEZALEEL, and "filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship;" to the erection and embellishment of buildings, and the making of tools, &c.; all culminating (in the days of Solomon) in the glorious kingdom of Israel, and the world-renowned and splendid temple, which was dedicated to, and sanctified, by, the God of Israel, as a house of prayer for all nations; which temple is said to have been composed of all known earthly substances, as indicating that the good and true in all people will be incorporated into the final temple of God,—the *Church of* JESUS CHRIST *and* MOTHER ANN.

The same laws were in operation in all contemporary nations, producing similar results: a Saviour, a Bible, statutory laws, a temple, as of JUPITER, and DIANA, and APOLLO, in which the deities of the several nations were often manifested as really as in

Israel's temple. But the God of Israel, though a God of marriage, and war, and slavery, was God of these Gods, and Lord of their lords; because Israel was the model and typical nation,—progressive,—having prophecies and promises (a reflection from the Christ sphere, which was the true Pattern shown on the Mount, of things to come), up to the manifestation of JOHN the Baptist, the harbinger of their Messiah, —JESUS; and to the appearing to him of the Christ Spirit, who, as his God and Guardian Angel, suddenly came to his prepared temple,—the man JESUS.

This system of spiritual theology is not confined to this little earth, but is equally applicable to the inhabitants of all the material worlds within the universe of Nature, whether fallen or unfallen; the Christ, or Resurrection Order, —the *seventh heaven*,—being the only Mediator, or intervening sphere, between souls in all worlds and the *Esse* of Life, or final First Cause, the Eternal Father and Mother,—GOD.

THE FACE-OF-A-MAN EPOCH.

The "*Face-of-a-Man*" *Epoch*, from JESUS to ANN LEE, is the third stage of the onward movement of humanity. There is the "beast," or animal, as a

basis, as heretofore; but now we have, on the surface of society, Christianity in name. Whole nations of Pagans are, under CONSTANTINE and his successors, converted by the sword; the people are baptized by *force;* their temples are turned into churches, and their priests into a Christian priesthood; their statues of gods and goddesses are converted into the likenesses of the various Apostles and saints; and, for the images of the Virgin MARY, the statues of VENUS afford an ample supply.—(MOSHEIM.)

Thus do we find, in Christendom, a mixture of Hebraism, Paganism, and Mahometanism, with just enough of Christianity to gild it over. As DIXON puts it: "The truth is, we English and Americans have hardly yet embraced Christianity as a scheme of life. We find our religion at church; and when we have sung our psalms, and breathed our prayers, we go back into the streets to be governed, for another week, by our Pagan laws, derived from the Roman Pandects, or from the code of Justinian." "Foremost," says the same writer, "among the seekers after light are the Shaker brethren at Mount Lebanon, in the State of New York."

In a Mahometan country, DIXON asserts, the Koran is a law-book; but not so the Bible in Christendom.

For the equalization of land by Moses, and the perfecting of the process of reproduction, this Third Epoch has substituted the monastic orders, with common property and celibacy for the few; and, for the clergy and the many, Pagan monopoly.

Hence the late Archbishop Hughes, when on a visit to Mount Lebanon, after investigating the Shaker system in the most searching manner, remarked: "The principles of your order have always been held by the Catholic Church. Celibacy is enjoined upon the clergy; common property is a monastic rule, as is also non-resistance. But your order is higher than ours, in that, what we require of a small number of our most advanced members in the Church, you expect and exact of all, from the greatest to the least."

THE FLYING-EAGLE EPOCH.

The *Flying-Eagle Epoch* is a compound and complex Dispensation, embracing a perfected *spiritual* government, and a perfected *civil* government in the natural order; embodying all the elements of Divine revelation in Nature, relating to reproduction, nutrition, clothing, architecture, agriculture,—all science applied to human happiness on the earth-plane,—

Republicanism; the *eagle* being the ensign of true godly Republicanism, as was the *dragon* of Paganism; while the eagle, with wings superadded, the *flying eagle*, is the Resurrection Church,—*Shakerism*,—rising above the earthly order of a mere civil government (however just and orderly), into the pure and holy sphere of abstract Christianity.

These four living creatures are the four Dispensations, the complete history of humanity in the *external order*, from the beginning of time to the end of the human race,—*natural humanity*,—moving towards the millennial state, wherein there will be a spiritual order, the soul; and a natural order, the body of mankind; a Civil Government (having a balance of power, being composed equally of men and women; perhaps the Senate being the *female* branch of the government, as the House will be the *male* branch; and the President, as at present, the executive) enforcing, as the most important of all its functions, a strict observance of the natural law of generation, *intercourse for offspring only;* and as a logical sequence, "wars and fightings" will "cease to the ends of the earth."

Then the higher law of *celibacy*, from a ground of progress, will continually go from Zion, the spiritual

order, to regulate the populative principle; and the Word of the Lord, through the President, as the executive of the Republic, enforcing the moral law in its entirety; and there will be no more sickness, or premature death by fœticide and infanticide, or the "social evil," or riches, or poverty, or over-population; for one order "will sing the song of MOSES, the servant of God," and the other will "sing the song of the Lamb"—JESUS.

These two lines of progress existed in each individual of the race, from the beginning, and were marked in the race itself by the two sons of ADAM,—CAIN and ABEL, and their descendants. CAIN was begotten under the law of *lust;* ABEL under the true natural law.

The Pagan nations came of CAIN, and descended in PHARAOH,—Egypt,—passing through ISHMAEL, the brother of ISAAC, to his posterity, and on to TIBERIUS CÆSAR,—Rome,—who slew his righteous brother, JESUS, as CAIN did ABEL; then, continuing through JUDAS, the antithesis of JESUS, to his posterity, culminated in the POPE, LUTHER, CALVIN, MAHOMET,—the whole Antichristian world,—*Babylon.*

The Four Issues of Water.

The *first* outflowing of the waters was only to the ankles, beginning with Abel; thus showing that Divine revelation to man from the Christ heavens was only a small beginning and weak; existing rather as a spirit of prophecy; operating practically to cause the righteous to observe the laws of Nature in nutrition, to sustain the individual; and in propagation, to continue the race.

The *second* outflowing of the waters was to the knees,—from Abraham to Jesus. Here the revelation from the Resurrection Order began more distinctly to show its true character and design, by types and shadows of future things; putting restraints upon the appetite respecting what to eat, and when and how to propagate; attaching penalties to sin either by fornication, or by disorderly, unnatural, and untimely sexual intercourse of married persons; and exacting the offering up of children to the Lord, to be brought up in the temple as Nazarites,—celibates; and requiring the mark of circumcision upon all males, as a prophetic sign that the Christ Spirit would ultimately lead the *true* descendants of Abel and Isaac to cut themselves off from the order and

work of generation, by becoming circumcised in thought and imagination.

For in the *Third* Dispensation, propagation was a work which belonged exclusively to the *true* descendants of CAIN and ISHMAEL, and not to the "seed of the woman," who were to "bruise the serpent's head"—the lust of generation—by "slaying" the innocent "lamb" of nature, generation itself; thus effectually cutting themselves off "from the foundation of the world." In this manner they become "lambs of God," who are continually "taking away the sins of the world;" "Saviours upon Mount Zion," to destroy in themselves the work of ESAU,—natural generation.

The *third* outflowing of the waters was to the loins. Now the waters—Christ elements—had become deep enough to enable many men and women to swim free from the earthly, animal work of physical reproduction; thus dividing the spiritual posterity of JESUS into two parts, as was divided the natural posterity of ADAM in the instances of CAIN and ABEL, ISAAC and ISHMAEL, and JACOB and ESAU; distinguishing those who (by means of having the sexes separated in monasteries and nunneries) lived a celibate life, as did JESUS, the twelve Apostles,

and all of the Pentecostal Jewish Christian Church, from those who had been heathens,—Gentiles,—the posterity of CAIN, ISHMAEL, ESAU, and JUDAS, who, under the combined influences of Hebraism and Christianity, continued the order of marriage.

The early Christians held that no Pagan could become a Christian, without first becoming a Jew, and keeping intact the Law of MOSES.

In this Third Epoch,—the first appearing of Christ, —the waters reached only to the seat of the generative life,—"the loins." One of the most perfect of the Prophets of the past said (lamentingly), "My loins are filled with a loathsome disease,"—lust. Of him even PETER affirmed, "DAVID is not ascended into the [Resurrection] heavens."

And another, speaking of the saints of the Ankles-and-Knees Dispensation, declared, "These all died in faith, not having received the promises made from time to time by the Christ Spirit that followed them," and once in a long time found a Prophet through whom to portray a true Christian, and project hopes of future glory.

Their souls were in paradise, the Jewish heaven, into which JESUS (and the thief) entered immediately after passing out of the body, and preached to

them as he had done to their posterity in Jerusalem; and thousands of these faithful souls believed, and went with JESUS, as his witnesses, on his mission to the antideluvians, whence he "descended into their hell." There JESUS and his disciples preached to those who, when upon earth, had been giants in wickedness, whose every thought and imagination had been only for sensual indulgence in eating and drinking, and in marrying and giving in marriage; and who mocked NOAH, while he, being spiritually instructed, was constructing a large ship, in which to save a seed of all living creatures upon earth, to contain them and their food during a period of forty days. And "for this cause was the Gospel preached to them, that they might be judged" in the same way and manner, by the truth preached, as were those who were still in the body and upon the earth, in Jerusalem.

After this, JESUS appeared (in spirit) to one of his friends, and informed her that he had not yet ascended to his own proper Resurrection heaven.

THE IMPASSABLE RIVER.

Now there is to be no more walking upon the earth, and at the same time wading in the water. The time of the Gentile Christians is "fulfilled," in

which, "if they married, they did no sin," but they should "have trouble in the flesh."

Now there is required a full sacrifice of the Adamic man and woman, an "end of the world," which, with the lusts and elements thereof, shall be "melted," by the operation of the "fervent heat" of truth, and "pass away." Old things are to be done away, and all things are to become new; a perpetual sabbath of worship; a continual "feast of "tabernacles;" a never-ending camp-meeting; a last supper or sacrament, where the guests no more separate to go and eat at the table of isolation, after having eaten as brethren and sisters "in common" at the Lord's table; a baptism in "the river of life," cleansing the soul from the "uncleannesses" of a generative nature, and "from the corruptions that are in the world through lust."

For as, "in the days of NOAH, they were eating and drinking, marrying and giving in marriage, until the flood came and killed them all, *so* shall it be at the coming of the Son of Man," the second direct appearing of the Christ Spirit upon the earth. For whereas the flood arrested and cut them off from all those practices, by physical death, the operation of truth, by this manifestation of the Christ Spirit,

more effectually arrests mankind by the death of the generative life itself; thus bringing the world to an end in them. "Ye are they upon whom the ends of the world are come"—the end of marriage, of selfish property, oaths, war, sickness, unbelief in Spiritualism and Divine Revelation.

In Part III. I intend giving a more full exposition of the theories and principles of *Shakerism;* and will endeavor to show that they agree with and pervade the whole book of the *Apocalypse*, just as the soul of a man possesses and permeates all the parts of his physical body.

PART III.

REVELATION OF THE APOCALYPSE.

Dr. Adam Clarke says, he is "satisfied that no certain mode of interpreting this book has yet been found out. I have read elaborate works upon the subject; and each seemed right until another was examined. I will not add another monument to the littleness and folly of the human mind, by endeavoring to strike out a new course. I repeat: *I do not understand the book;* and I am satisfied that not one who has written on the subject knows any more of it than myself. Disappointment laughs at hope's career." That was not only candid, but *true.*

"Go and tell this people, Hear ye, indeed, but understand not; and see ye, indeed, but perceive not. Make the heart of this people fat (with learning), and make their ears heavy (earthy), and shut

their eyes (seal their spiritual senses), lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed" —saved.

JESUS said, to his *followers:* "Unto *you* it is given to know the *mysteries* of the kingdom of God; but to *others* I speak in parables, that though seeing, they might not see; and though hearing, they might not understand."

That the central event of that Vision was the Second direct Appearing of Christ, is freely admitted by all the Divines and Commentators in Christendom. CLARKE, SCOTT, CUMMING, NOEL, and (lastly) SHIMEALL, agree in this one thing.

Now, inasmuch as the Shakers claim that Christ *has* made his second apppearing, they must also claim possession of the "keys" by which to unlock these mysteries, so far as history has progressed.

Therefore, all previous attempts to interpret the Vision have been premature, and were made upon the first principles of Antichrist: a Trinity; Direct communication of each soul with Deity possible; Atonement; Physical resurrection; One heaven, one hell; No probationary state beyond this life; and No present revelation.

Whereas, our first principles are, Duality of Deity, and that there are seven heavens; each one, except the *seventh*, having its corresponding hell; and each one ascending as a spiritual world to the one below or exterior to it; and that they are joined together by revelation—vision; so that "where there is no vision, the people" in all worlds "perish," as in the Protestant world, because they are disconnected with Deity from above.

These spheres, or heavens, exist one within another, as the spirit within the soul, and as the soul within the physical body. Each heaven has its God, a representative of Deity, who receives the Word of God by revelation from the heaven above him. "If ye called them gods unto whom" (only) "the Word of God came," as the God of Israel, and the gods of the heathen nations, who were ministered unto by the God of Israel, He being "God of gods;" as the Gentile Christian Church was ministered to by the Jewish Christian Church, from the Leaders of the one to the Leaders of the other. Probation continues throughout the six generative heavens; hence, even "the heavens," being all generative, "are not clean in thy sight;" that is, the souls in them have not been resurrected.

There has not been, nor will there ever be, any *physical* resurrection.

The *seventh* heaven is the Resurrection heaven. Each heaven has also its Holy Spirit. A baptism of the Holy Spirit of either of the first six heavens, always operated to perfect the process (in the line of the Messiah) of reproduction in those who received it; as in the creation of ABEL, SETH, NOAH, and ENOCH; of ABRAHAM, ISAAC, and JACOB; of SAMUEL, JOHN the Baptist, and JESUS—fathers; with a corresponding class of mothers. While a baptism by the Holy Christ Spirit was always *death to the generative life* in those upon whom it rested, and made them eunuchs and celibates—*virgins*—to the honor and glory of God and humanity.

St. JOHN received a revelation from God; but it came through JESUS CHRIST; and then through "the angel" by whom he sent it; and JOHN passed it on down to earthly, human beings. (See Revelation, i. 1.) This Revelation is a historical chart of the past, present and future history of the race; divided into seven histories, and these again subdivided into other sevens; like wheels within wheels, each wheel a fac-simile of every other wheel; so that the history of one Cycle is the history of every other Cycle;

"there being no prophecy of any private interpretation;" as it will apply again and again, in other Cycles. The reason being, that the same general principles are applicable to every Cycle, human nature being and remaining always the same.

That is why, in all ages, there have been efforts (plausible ones too) made to interpret finally the book of "*Revelation.*"

When Catholic missionaries first went to India, they found so great a resemblance between the religious ideas, and temple ceremonies, of the natives, and those of their own Church, that they concluded the devil had taught them to the Hindoos, in order to prevent their conversion by thus forestalling the true Catholic faith.

There was to be a day, the light of which "should be as the light of seven days." (See Is. xxx. 26 to end.)

"In the days of the voice of the seventh trumpet, the mystery of God" (in the Revelation) was to "be finished."

JOHN mistook the angel sent by JESUS CHRIST unto him, for the Deity; whereas he was only a fellow Prophet.

The seven Churches of Asia contain all the principles of good and evil involved in the whole history.

Revelation, i. 5.—"JESUS CHRIST, who is the faithful witness, and first-begotten of the dead."

This is our starting-point, that JESUS was a faithful and true witness of *what* Christianity *is*, and an example, in himself, of just what a Christian *should be.* Mankind were all dead in sin, and in nature; and he was the *first* of the dead to be begotten by the Christ Spirit; the "first-born of many brethren." This is the key to the whole of the book of Vision—the Apocalypse. And, as no child is born the first time (into this world) without sufferings, of itself, and its mother, and friends, and its first sound is *a cry;* so is it in being born a second time (into the Christ sphere, or heaven). Therefore it is asserted, "all kindreds shall wail because of him;" for "out of his *mouth* went a sharp two-edged sword"—words—the testimony of JESUS.

JESUS was a microcosm of the race. The whole Apocalypse is in each individual. All its epochs, seals, trumpets, vials, plagues, and thunders, are the travel of soul of the natural man and woman towards the Resurrection Order. "I am he that *liveth*, and WAS *dead* (not physically), and have the keys of hell and of death." In each human soul exist the germs of a Christ life. "Except a grain

of wheat fall into the ground and die, it abideth alone:" the whole matter lies just here.

The life in a human soul seeks first to propagate itself by *natural generation*. That life element *can be inverted by death;* for, as the grain of wheat dies to transmit its life to its successors, so did JESUS *die*, to be awoke, or resurrected, in the likeness of the Christ Spirit. He was a new creature in a meaning that mere theologians never dreamed of.

"He that overcometh, and keepeth my works, to to him will I give power over the nations, and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to pieces." What have we here? Precisely the same power ascribed to his disciples, that had been, and is still being, ascribed by generative Christians to JESUS CHRIST alone: "As he is, so are we in this world."

But, overcometh *what?* Why, the power of a generative life! When once this central idea is conceived of, then the sayings of this book are fraught with intense interest, and profound spiritual significance. "He that overcometh shall be clothed in white raiment"—righteousness. "I will make him a pillar in the temple." "He shall sit with me on my throne, even as I also overcame, and am set down

with my Father on his throne." As is JESUS, so is his disciple—one character.

Chap. v.—Here is "a little book, written within and on the back side, sealed with seven seals," which no mere natural man or woman could either open to read the inside, or endure "to look upon it," so as to be able to read the *outside* writing. What was the matter? JESUS, having been slain, or cut off from the foundation-principle of the world,—generation,—had no difficulty in breaking the seals, and reading. And then the four living creatures (Dispensations), the four and twenty elders, with harps and vials full of the prayers of saints in all time, could unite in singing a new song,—not the song of MOSES,—and with the help of many angels round about the throne (ten thousand times ten thousand in number), and every creature on the earth and under it, united in saying, "Worthy is the Lamb—JESUS—that *was slain*" (not by the Romans, but) by the Spirit of Christ, "to receive power, and riches, and wisdom, and honor, and glory, and blessing;" because he had redeemed unto God (by slaying them —destroying the generative life) souls out of every nation, and kindred, and tongue, and people, making them "kings and priests unto God;" and they should

"reign on the earth," and over the earthly life in themselves.

This little book was simply the history of seven churches, from the Pentecostal to the Shaker Church. Each one and all of them, in succession, having been acknowledged, by those who were in them, as the Christian Church, it is revealed just what were the principles of the first and last of them; and wherein the others agreed or disagreed therewith; thus explaining why the fruit of Gentile Christianity has been so sour and unsatisfactory to mankind generally.

The *First Church*,—the Apostolical Church,—was based upon the seven principles of Revelation, including Spiritualism, Community, Peace, Repudiation of Oaths, Oral Confession, Health of Body, and Celibacy. Only Jews, whom MOSES had disciplined, could become members of the Apostolical Church.

Second Church.—The Gentile Church, founded by PETER and CORNELIUS, retained Marriage and Private Property, under restrictions. All its members had been heathens, or Gentiles.

Third Church.—The Nicene Church, founded by CONSTANTINE, retained Marriage, Private Property, and War.

Fourth Church.—The Roman Catholic Church, founded by LEO the Great, retained Marriage, Private Property, War, and Oaths; forbade marriage to the clergy and monastic orders; and commanded to abstain from flesh-meat on certain days and occasions; practised persecution to death of heretics; established the Inquisition, &c.

Fifth Church.—The Protestant Church, founded by LUTHER and CALVIN, denied Spiritualism, substituting the Bible for the Word of God and all spiritual manifestations, or miracles; abjured Celibacy and Oral Confession; holding on to Marriage, War, and Swearing, and claiming that physical disease is from the Lord, and must be borne with Christian resignation.

The Roman Catholic Church committed adultery with the State, laden with all the "sins of the world," and thus became the "great Whore of Babylon, the Mother of Harlots;" the English Episcopal Church being her eldest Daughter, and the elder Sister of all the Protestant sects.

The Apostacy was finished, and *Babylon*—Christendom—had become "the habitation of devils, the hold of every foul spirit, and a cage of every hateful and unclean bird."

And "horns" — infidel powers — Rationalists — grew out of her. They hated the mongrel churches, Catholic and Protestant, all of them, tormented them with fire and sword, as in the French Revolution; still eating her flesh, and being a component part of her, out of which they had grown.

It was the Puritanic element, combined with Rationalism, that effected the American Revolution, and established the

Sixth Church,—the Infidel Church of America, which excludes the clergy of Babylon—Christendom—from civil power; declaring that all human beings are born equal, possessing an inherent right to land; and that, in religion, there being no Inquisition, all may believe what they please. This prepared the way for the

Seventh Church,—the Shaker Church of Christ's Second Appearing, in which *Revelation*, Spiritualism, Celibacy, Oral Confession, Community, Non-Resistance, Peace, Gift of Healing, Miracles, Physical Health, and Separation from the World, are the foundations of the "new heavens;" in which Religion and Science are inseparable friends for evermore; and where the simple *word of a Believer* is

of the same force as the *oath of a worldly, Gentile Christian*, Catholic or Protestant.

Chap. vi.—At the opening of the sixth seal, there was a great earthquake—Protestant Reformation; and the sun—Revelation—"became black as sackcloth of hair:" the canon of Scripture was closed; no more spiritual gifts, or Divine revelation; nothing left but a book, and a married priesthood for its interpreters,—LUTHER, himself a monk, marrying a nun — perjuring themselves. And the moon — Civil Government — was turned to blood — war. They fought until exhausted; and then, "in time of peace, prepared" to fight again—*Christian wars;* and the heaven — the Christ Witness Church — "departed as a scroll."

Chap. vii.—*Work in the Spirit World.*—Twelve thousand of each of the twelve tribes of Israel were sealed and saved, and formed a Jewish Christian Church in the spirit world. And then "a great multitude, which no man could number, of *all nations*, and kindreds, and peoples, and tongues, stood before the throne, clothed in white,"—righteousness,—"with palms of victory in their hands." They cried, "*Salvation!*"

"What are these? and whence came they? inquired one. "These came out of great tribulation, and have washed their robes,—characters,—and made them white in the life of the Lamb"—Jesus. He and his disciples had preached the Resurrection faith to them. They had died in sins of all kinds: pride, anger, malice, lusts of the flesh and of the mind, and many abominable propensities. These had caused them great tribulation—*hell*. Now, by faith in confession and repentance, they had received the power of God, by which they were enabled to take up and bear a full cross against their evil deeds, wicked thoughts, and vile imaginations, which had made them hateful and disgusting; and caused them to hate and loathe themselves and each other; and they arose out of, and *died* to, their generative nature, —the flesh,—the root out of which all their evils had grown. "The works (or fruits) of the flesh are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like."

But now, being redeemed, "they hunger no more" after their former earthly, sensual, and devilish indulgences; "neither thirst any more" for the

pleasures of the fashionable follies and vices of the popular Christianity on earth. Their hearts' affections and thoughts are changed, and turned into another channel; "and their life is hid with Christ in God."

Chap. viii.—At the opening of the seventh seal, "there was silence in heaven about the space of half an hour." This was the Quaker Order, the last of the witnesses; out of which arose the *Shaker Church*, which is now inviting all the witnesses,—Quakers, Moravians, Methodists, Tunkers, Waldenses, Rappites, &c.,—to come up higher, into the Resurrection Church, and henceforth bear the full testimony of JESUS; that *not* "being weak through the flesh," they may reign with CHRIST for ever and ever.

Chap. x.—When the sixth angel sounded, a mighty angel, "whose face was as the sun, and his feet as pillars of fire, came down from the seventh heaven, and set his right foot upon the sea—the world—and his left upon the earth"—spiritual truth—the Churches; and then seven thunders uttered their voices; these were the seven Cycles (each with an increase of testimony against the "man of sin") of travel, in the Shaker Church, towards the perfected work of redemption. The angel then lifted up his

hand to heaven, and swore by the Creator, and all that He had brought into existence, "that there should be *time no longer*."

"I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea"—world—generation and its concomitants. *Time* was passed. The prophetic period of twelve hundred and sixty days (years) was ended, and "the times of the Gentile Christian Church fulfilled." *Eternal life* on earth had begun. As JESUS said: "To know Thee, the only true God, and JESUS CHRIST,—his testimony, —is eternal life." Death has lost his sting,—*sin;* and the grave its victory. "In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished." It *is* finished.

Chap. xi.—The holy city, the Pentecostal Church, with its celibacy, community, &c., is trodden down twelve hundred and sixty years, by the Gentile Churches, which retain marriage and its corollaries.

After this organization—temple—was destroyed, the two witnesses—male and female saints—individuals and scattered communities of Christians,—who retained the original faith and doctrines of the Pentecostal Church,—were *God's* Church—Candlesticks.

And, when any individual fell back into generation, or war, or private property, the beast had killed him; the tail of the dragon—lust—had drawn a star down from heaven to earth. And, when a community or society of them had "finished their testimony," ceased to bear the true testimony of the Primitive Church, and had given their power to the beast, the beast had overcome them; they became rich, popular, and fashionable, spiritually-"dead bodies" in Babylon. They sanctified marriage and war; and the Puritans under CROMWELL, and the Methodists under MARLBOROUGH, became the best fighting material England ever produced.

When a revival of God's Spirit of Life shall occur, "they will arise, and stand," as at first, for "the faith once delivered to" them when they were "saints." And then they can and will hear the testimony of Christ's Second Church—temple—from heaven, calling them to "Come up hither." This, when they ascend, will cause an earthquake among their friends. Then "the nations were angry; for God's wrath had come" (being "revealed from heaven against all unrighteousness"), and "the time of the dead, that they should be judged," in the spirit world, by the gift from the temple of God that

is opened in heaven upon the earth—the Resurrection Shaker Church. "Know ye not that we shall judge angels"—*souls out of the body.*

Chap. xii.—"There appeared a great wonder in heaven; a Woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." This Woman was the Christ Order—sun to the earthly man—struggling to redeem JESUS and the twelve Apostles to God. It was a success on the part of God. A true Christian man—JESUS—was born of the Spirit, and twelve men with him "in part." But a great red dragon—Rome—earthly government with sword of persecution—smote the Shepherd, and the sheep were scattered—the Pentecostal organization was destroyed.

The first Christian—JESUS—was cut off from the earth, and caught up to God in the spirit world, where he preached his faith to those who could no more kill the body; and converted thousands and tens of thousands of them to Christianity, during the twelve hundred and sixty years that the Woman—Christ's Church—was in the wilderness-state of the "two" scattered "witnesses."

And, although this scattering was not effected in the Church of the spirit world, it was not prevented

without a contest. "There was war in heaven; MICHAEL (he that contendeth for Christian perfection—"Be ye perfect, even as your Father in heaven is perfect"—) and his angels fought against the dragon—lusts of the mind, which had been developed out of the lusts of the flesh—the old Eden snake. And the dragon fought, and his angels, and prevailed not; neither was their place found any more in heaven. "And the great dragon was cast out" (of the Christian Church in heaven, or the spirit world); "that old serpent, called the devil and Satan, which deceiveth the whole world. He was cast out into the earth, and his angels were cast out with him."

"In this mountain"—Church in the spirit world—"shall the Lord of hosts make unto all people, a spiritual feast of fat things. And" in *this other* mountain—*Mount Lebanon*—the Shaker Order—"He will destroy the face of the covering"—Gentile Christian generation—"cast over all people" in Christendom, "and the vail" of the flesh "that is spread over all nations. . . . For in this mountain shall the hand—power—of the Lord rest."

Then was heard "a loud voice *in heaven* (in the spirit world), saying: Now is come salvation, and

strength, and the kingdom of our God, and the power of his CHRIST: for the accuser of our brethren"—generation and generative lust—"is cast down, which accused them before God day and night" continually, both priests and people, under the Law. For, if a Jew could not *know* even his lawful wife without being accused of sin (see Leviticus, xii. and xv. 16 to 33), how much less could a professing Christian be defiled therewith, and be blameless?

"And they overcame him by the Spirit and life of the Lamb, and by the word of their testimony; and they loved not their" generative "lives unto the death" and destruction of their souls from true Jewish Christianity. "Therefore rejoice, ye heavens" (in the spirit world), "and ye that dwell in them." But, "woe to the inhabitants of the earth," —the Christ Church yet in the scattered wilderness state,—"and to the inhabitants of the sea"—the people, nations, kindreds, and tongues, where the Whore sitteth—the world; "for the devil hath come down unto you, having great wrath, because he knoweth that he hath but a short time" before the witnesses on earth will ascend into the Church of Christ's Second Appearing, where they will be

out of his reach and power, as are those who are in the spirit world.

"And when the dragon saw that he was cast unto the earth, he persecuted the woman" (by means of his Church-and-State Governments—the sword) "which had brought forth the man-child," to prevent her bringing forth any more such offspring.

The English government persecuted ANN LEE, so that she fled, as "with the wings of a great *eagle*" (the ensign of the ship which bore her), "into the wilderness" of America, where a place was prepared near Niskauna, for three and half years, — "time, times, and a half time"—"from the face of the serpent." For the separation between the English Church and America was not yet effected by the successful termination of the Revolution.

The serpent cast a flood of lies out of his mouth, after the woman, to carry her away with it. But, as ANN LEE predicted, the war was successful; an Infidel Government was established, so that "the earth opened *its mouth*," and declared it to be the right of all men and women to worship God as they pleased, according to the dictates of their own conscience; thus "swallowing up the flood" of lies and slanders, by rendering them powerless—taking the

sword into its own hands, away from the dragon Catholic and Protestant Churches.

Still the dragon is not destroyed; but is "wroth with the Woman"—the *Christ Order*—that has now brought forth the woman-child, ANN CHRIST (as she previously brought forth the man-child, JESUS CHRIST, eighteen hundred years before), and "went to make war with the remnant of her seed,"—the Shakers,—"who keep the commandments of God, and have the testimony of JESUS CHRIST."

Chap. xiii.—A beast comes up out of the sea—the Pagan world—with seven heads, ten horns, and ten crowns; and upon all the heads the name of Blasphemy. Is like a leopard, with feet like a bear, mouth as a lion's; and the dragon gave him his power, and seat, and great authority.

Is not that a horrid compound figure?

The Gentile Christian Church arose out of the Pagan world; and, when CONSTANTINE became a Christian, the dragon gave him his power—war—and all the authority of the Pagan Roman empire.

All the world wondered after the beast, and worshipped the dragon, which gave him his power,—sword,—saying, "Who is like the beast?"—Catholic Church—"Who is able to make war with him?" by

argumentative reasoning. For, when logic fails, he will apply the Inquisition, and use blows and torture upon the body.

"He had a mouth speaking great things"—blasphemies—the power to continue twelve hundred and sixty years. He "made war with the saints"—witnesses—heretics—"and overcame them," as DELILAH overcame and conquered the strong man, SAMPSON, by introducing *marriage* into the Church. And his power extended over "all kindreds, tongues, and nations, that dwell upon the earth"—the children of this world, who marry and give in marriage,—live in the generative life,—and *they* "worship him." But not those whose names—characters—are written in the book of the life of the Lamb, slain—*cut off*, by the cross of CHRIST, — celibacy, — "from *the foundation of the world*"—marriage. Is not *marriage the foundation* of the world, of the State, and of the Church?

"He that leadeth" souls "into captivity" through lust, "shall go into captivity." He that killeth—"will hurt them"—with the *external* "sword, must be killed with the fire and two-edged sword" of the Spirit, which "proceedeth out of the mouth" of the non-resisting witnesses—overcoming evil with good.

"Here is the *patience*" and faith "of the saints," as all their enemies must, "in *this manner*, be killed."

"And another beast came up out of the earth," the heretics, rationalists, and witnesses, with two lambs' horns—LUTHER and CALVIN—"and spake like a dragon; and exercised all the power of the first beast," doing great wonders in religion, making "fire come down from heaven"—priestly revivals, to fill up the churches, and so multiply marriages—"and deceiveth men, which he hath power to do, by those miracles."

He makes to the beast an image, and gives life to it; and kills those (as did Henry the Eighth) who do not worship it. It causes all to be marked in the hand, or forehead. "Count the number of the beast: for it is the number of the" generative Christian; "and his number is six hundred, three score, and six,"* "And no man might buy or sell" private,

* The ancient Greeks and Romans used the characters of their alphabets, instead of figures, to express numbers. Thus: The first character, χ (in the letters of our alphabet, Ch) is, in number, - - - - - - - - - 600
The second character, ξ (in the letters of our alphabet, xi) is, in number - - - - - - - - - 60
The third character, ϛ (in the letters of our alphabet, st) is, in number - - - - - - - - - 6

selfish property, "save he that had the mark, or name, of the beast." For, to hold *private* property is one of the marks of the beast. This is the great Protestant Reformation.

Chap. xiv.—Then comes a vision of the work of God again in the spirit world. "I go," said JESUS (into the spirit world, where there are many mansions—spheres), "to prepare a place — organize a

By putting the Roman letters together, they form the word *Chxist*, a very specious but false resemblance of the true word *Christ*.

By adding together the numbers, they make 666.

Thus we see that Chxist is the *name* of the *beast*, or animal man, and 666 is the *number* of his name.

"Let him that hath understanding" to compute his pernicious doctrines, horrid blasphemies, and abominable cruelties, make the application. Here we see that man (Gentile Christians included), under the dominion of the beast, is reckoned by *sixes*. The five physical senses, seeing, hearing, tasting, smelling, and feeling, together with language, make the six natural powers that form the organization of all animal subsistences. In this respect, "man has no pre-eminence above a beast."

The sacred number *seven* being left out, shows that the natural man is not governed by his *intelligent understanding*, which is the seventh and highest property of his nature, the only recipient of revelation, and that which distinguishes him from a beast. Therefore, until he overcomes his beastly propensities, by the power and gift of revelation within him, he must be numbered as is (and with) the beast—by *sixes*.

Church—for you." And now, at the end of the reign of the beast and his image, the twelve hundred and sixty years, we are presented with the result of the centuries of travel of the twelve thousand from each of the twelve tribes of Israel, as described in Chapter vii, who were then converted, and sealed unto God, gathered into a Christian Church, to take up their cross, as though in the body, and work out a pure *virgin* character.

"I looked, and lo, a Lamb stood on the Mount Zion—in the spirit world—and with him a hundred and forty and four thousand, having his and his Father's name — character — written in their foreheads." (It is an Eastern custom, to put a mark of the idol they worship in the forehead.) There was "a voice from heaven, as of many waters, and of thunder, and of harpers. And they sang a new song —testimony—before the throne and the four beasts —Dispensations—and the elders; and no man could learn that song—testimony—but those who were virgins—not defiled with women," or men, by generative acts—even the hundred and forty four thousand Israelites who were redeemed from the earth. For they were *not* born virgins, any more than was Jesus born the Christ.

"These follow the Lamb—JESUS—in all respects, "whithersoever he goeth," being redeemed in their life from among men; the first-fruits (of the Gospel) unto God and the Lamb. This was the glorified Church of Jewish Christianity, in the eternal spirit world, after twelve hundred and sixty years of travel. "And in their mouth was found no guile; for they were without fault before the throne of God." And yet there was something better for them in the future, when Christ should have made his second appearing on the earth; without which, their glory could not be complete.

Then JOHN saw an angel with this *everlasting Gospel*, "to preach to them that dwell upon the *earth*, to every kindred, nation, tongue, and people:" saying, "Fear God, and give Him glory; for the hour of his judgment is come" (the day of judgment); and worship *not* the dragon—Paganism, nor the beast—Catholicism, nor the image of the beast—Protestantism, nor any of the "horns"—powers—growing out of them. But worship God, who made all things.

Then another angel said (as a result of the preaching), "Babylon is fallen, is fallen, that great and mighty city,—Christendom,—because she made all

nations drink of the wine of the wrath of her fornication" (love philtres—CLARKE).

Another angel said, All having the "mark of the beast" of Babylon—an external cross—"on the forehead, or in the hand,"—swearing by the Book,—"the same shall drink of the wine of the wrath of God, which is poured out without" being diluted, "into the cup of his indignation; and shall be tormented with fire and brimstone," when in the presence of true Christians. "They have no rest, day nor night, who worship the beast or his image." And again it is said, "Here is the patience of the saints;" for all these states are in themselves; and against those evil things they must "keep the commandments of God, and the faith of JESUS;" be true Christians—*Shakers.*

"And I heard a voice from heaven, saying, Blessed are the dead who die in the Lord from henceforth." Why? Because they rest from their labors on earth, in the Christ Church in the spirit world,—the place prepared for them; "and *their works*," not their faith in an Atonement, "do follow them"—form their character.

The Second Appearing of Christ.

"And I looked, and behold a white cloud, and upon the cloud sat *one like the Son of Man*, having on his (her) head a golden crown (of victory), and in his (her) hand a sharp sickle."

What is so like a man as a woman? Ann Lee was like the Son of Man, in that she was the Daughter of Man. The Eastern world was the *male* part of the earth; and the Western world, was the *female*.

In the East, the man was developed, in all of its nations. Zoroaster, of Persia, Confucius, of China, Brahma, of India, &c., to Jesus, of Judea.

These men were the ultimated fruit of the progressive laws of *generative creation*, in a line of men and women who the most perfectly observed the law of Nature,—to cohabit only for propagation,—avoiding the unfruitful act of coition as a "work of darkness," and *damnation* to the race. Thus Abraham begat Isaac under the influence of angels in the generative Jewish heaven,—Paradise,—when Sarah was past age, and he "as good as dead." It was clearly supernatural: "the angel did unto Sarah as he had said."

It was the same all the way down to the Virgin MARY, who was visited by GABRIEL; and she said, "Be it unto me as thou hast spoken." For all of which, there is a scientific law, which Spiritualism, the last and highest of the sciences, will yet unfold to the understanding of the truly learned.

The product of the Eastern world was JESUS; and the product of the Western world, of the Eastern Hemisphere, was ANN LEE, who was born under the same generative laws, operating through the Gentile Christians and witnesses, in the Western world, where women were always held in even superstitious veneration, among the Celtic nations, more especially when they were *virgins;* as see the Sybels, the vestal virgins, the female priesthood among the Druids, in Britain, the birth-place of ANN LEE; and the priestesses in the Pagan temples, followed by the nunneries of the Catholic Church in the Monastic Orders.

The restraints of the Quaker Order, upon the lust of generation, were beyond anything theretofore on earth, because they had a dual government,—male and female,—who, together, understood human nature, just as a dual Congress will know how to protect female virtue and rights; to suppress licen-

tiousness, and secure humanity from the horrid, depopulating practices of masturbation, fœticide, and infanticide — the murder of the innocents; as well as the observance of Nature's *primordial law*, by those who are now, under male laws, licensed, by marriage, to violate it, without even the rebuke that the Koran and a Turkish magistracy would surely and inevitably administer.

It was, then, from this modern Jewish community in Babylon—the Quakers—that "one like unto the Son of Man" came forth; and being baptized, as JESUS was, in Jordan, by the "Lord from heaven, the quickening Spirit" from the Resurrection Christ Order, in the eternal world, she gathered around her a "cloud of witnesses," clothed in white raiment,—righteousness,—and now sits upon it as her throne of glory.

An angel cries to her, as she sits upon this white cloud, "to thrust in her sickle and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And the earth was reaped." Many thousands have been reaped from the world,—cut off from its rudiment, reproduction, as the grain is cut off from the earth. To them has come the end of the world.

"And the angel thrust in his sickle, and gathered the vine of the earth,"—men and women,—and put them, as clusters of grapes, "into the great wine-press of the wrath of God" (Shaker Church), against all generative uncleannesses, "until" the life of the generative man and woman—"the blood, came out of the wine-press unto the horses' bridles"—the ruling powers of the human soul.

Chap. xv.—There were seven angels having the seven last plagues" (upon the seven perverted senses of humanity); "for in them is filled up the wrath of God" against sin. "And I saw," says JOHN, "a sea of glass mingled with fire, and them that had gotten the victory over the beast, and his image, and over his mark and number, stand upon this (transparent) sea of glass." No more "fig-leaf" coverings of sin and shame; no more "unfruitful works of darkness." But, with "harps" of joy, "they sing the song of MOSES, the servant of God"—Salvation of body from all disease and sickness; "and the song of the Lamb"—Salvation from all the unrighteousness of soul against which the "wrath of God from heaven" hath been revealed in them.

"Who shall not fear thee, O Lord, and glorify thy name? All nations shall come and worship before

thee; for thy judgments are made manifest," not against the wicked worldlings, who do not yet believe; but against the righteous saints of the old generative heavens and Churches: the witnesses first; then each class in its order. For judgment begins with the people of God; and scarcely are the righteous saved from the wrath and displeasure of God against sin, so close and searching is the work. For the war is against all wrong-doing, all evil imaginations, and vile thoughts, until purity of heart is attained; as JESUS said: "Blessed are the pure in heart; for they shall see God."

The Lamb was first slain; and if we be slain as he was, and become "baptized into his death, we shall be raised in the likeness of his Resurrection" Christ Spirit. Here, again, is the "patience of the saints."

"And the seven angels came out of the temple,— Church, — with the seven plagues." They were "clothed with pure white linen," unspotted by the flesh; and the "testimony in heaven was opened" to the world; but "no man" who received it "was able to enter into the temple, until the seven plagues," upon his seven perverted senses, "were fulfilled" in him or her.

Chap. xvi.—After the Church of Christ's Second Appearing—the temple—was established, judgment unto salvation was executed upon those called into it: "Whom I love, I chasten."

There was a great voice came out of the temple, saying, to the same seven angels, Now "go your ways, and pour out your vials of the wrath of God upon the earth." The first vial, poured upon the earth, produced a noisome and grievous sore—sickness and diseases—the result of physical sin and ignorance, supporting an army of doctors.

"The second vial was poured upon the sea—all nations, kindreds, tongues, and people"—the world: "and every living soul in the sea died; it was as the blood of a dead man:" no spiritual life.

"The third vial was poured upon the rivers and fountains of waters, and they became blood." War had become the life of all the ruling powers of the nations. They had taken the sword to persecute the "saints and prophets," and kill them. And now, the seats of learning, and even the *Churches*, no less than the army and navy, *are war powers*. Literature, commerce, and religion, all drink blood. They took the "bible and the rifle," and the sword,—the war principle,—and with it spiritually perish.

The fourth vial was poured out upon the sun—Revelation. Its light was perverted, distorted, by the lenses—Churches—through which it passed; so that religion became a power for evil controversy, and fiery contentions,—not Peace,—and this, too, among the ordained and consecrated mediums thereof, the priesthood themselves.

The fifth vial was poured out upon the seat of the beast—the social relation of the sexes—the sexual affections—the marriage order; which is so utterly subverted, that divorces and adulterous connexions equal the marriages. And so full of darkness is this beastly kingdom, that "they gnawed their tongues for pain, and blasphemed the God of heaven, because of their pains and their sores," and repented not of their deeds. And whereas Jesus affirmed that neither himself nor his disciples were of the world, where they marry and give in marriage; the professed Christians, while "hasting to the coming of the day of the Lord," and crying, "Lord, Lord Jesus Christ, come quickly, and bring the world to an end!" actually marry under the pretext of preventing "*the world* from running out."

Within the last half century, two new elements have been introduced into Christendom, making it a

little more Babylonish. Two extremes—*Mormonism* and *Oneidaism*—Polygamy and "Male Continence." The *first*, a revival, in part, of ancient Judaism, teaching, as did MOSES, that "children are a heritage from the Lord," and "the glory of their parents;" and that the law of Nature—the use of marriage only for offspring—should be sacredly observed. The *second*, teaching the law of "*male continence*"—"complex marriage" without issue.

The *Mormons* allow Polygamy, as did MOSES both *it* and Divorce; not that it is right; but *they* allow it, as other Christians do marriage, thinking "it is better" than to do worse, and for the time being; and that by it, they keep from their cities the "social evil" of Christendom.

The "Association for Social Science" may be able to determine whether "it be better" for their posterity, that the Eastern Christians should marry one woman, with the certainty that the above-named law of reproduction will be disregarded; or that the Western Christians shall marry a plurality of women, with the certainty that the violation of the same law will be in the inverse ratio to the number of a man's wives.

Also, that other phase of the sexual relation, introduced by NOYES,—"Complex Marriage,"—where

each man marries all the females in the community, and where each woman marries all the men (is that polygamy?) with "unfruitful works of" generation reduced to a science, might well occupy some spare moments of the above-named Boston Association.

The sixth angel poured out his vial upon the great river Euphrates—generation itself—the source of natural life,—upon which the race depends for its continuance, as Egypt does upon the Nile for its sustenance; and, according to their own showing, they, instead of using *marriage*, as did the Jews and primitive Quakers, for the purpose of *increase only*, seek how to use it *ad libitum*, and still be "unfruitful;" so that the most intelligent race in the world—the *Yankee*—is rapidly becoming extinct.

The "three unclean spirits (amphibious) like frogs," which came out of the mouths of the three powers, Paganism—the dragon, Catholicism—the beast, and Protestantism—the image of the beast, is disorderly Spiritualism, the parent of Free-loveism —unclean affections—being "the spirits of devils"—disembodied, unredeemed souls, working miracles before the kings of the earth; as through HOME, the typical medium, before the Emperor of Russia, the Emperor of the French, Queen VICTORIA, and others.

All of which is ripening them up for the harvest, when they will be quickened and gathered together "to the battle of the great day of God Almighty," which will unexpectedly come upon them, as the Spirit saith: Behold, I come into the world as a thief into a house, in a way, manner, and time, the least expected and looked for by the inmates. The wise and prudent of to-day, as really as had those who lived eighteen hundred years ago, in the first advent, have it entirely hidden from them. "The world" (any more than the Bourbons) "never learn or forget anything." The high religious dignitaries will be wholly circumvented.

"Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame."

["The overseer of the mountain of the temple, had authority, if he found a Levite sleeping on his watch, to burn his garments; and the sleeper had to return home naked."—Dr. A. CLARKE.]

The seventh vial was poured upon the air—the breath of life. The very Spirit of Truth—religion—was turned into a lie; and the grace of God into legalized licentiousness; the "*man of sin* sitting in the temple of God itself, was fully developed: all

was perverted: the apostacy was complete. And there came a great voice out of the temple of heaven—the Second Christian Church—saying, "It is done!" And as, at the end of each of the preceding six days of judgment, "there were voices, and thunderings, and lightnings, and a great and mighty earthquake" (so great as was not since men were upon the earth), and hailstones of truth, the size and weight of each man's talent, or ability to sin.

Chap. xvii.—JUDGMENT. Then one of the seven angels, who had poured out the vials of wrath, said, "I will now show thee the judgment of the great Whore,—Babylon,—that sitteth upon many waters —nations and peoples,—"with whom the kings of the earth have committed fornication," by mixing together the principles and elements of Paganism and Christianity—generation and regeneration—flesh and spirit—the Church and the world,—"and the inhabitants of the earth have been made *drunk* with the wine"—wine philtres—"of her fornication,"—the ignorant multitude being seduced by "the doctrines of devils," the "blasphemies," and the high-sounding, pompous professions of a generating, fighting, private-property-loving, oath-taking, office-seeking, hireling, flock-shearing priesthood.

"So he carried me away in the spirit into the wilderness," where no Pentecostal Church organization had been for twelve hundred and sixty years; and I saw what had usurped, during all that time, the name, and place, and power of the true Church, represented as "a woman sitting upon a scarlet-colored" (blood be-dyed) "beast, full of names of blasphemy, having seven heads and ten horns,"—multitudes of sects and parties, and influential powers, "and she was arrayed in purple and scarlet color, and decked with gold, and precious stones, and pearls, with a golden cup in her hand full of the abominations and filthiness of her fornication;"—the antithesis of a true Church.

What a gorgeous and true description of Christendom! *not*, indeed, of a sect or Church only, but of *all Christendom;* the Catholic, Protestant, and Infidel Church and Powers, who are responsible for the doings of the State.

"And upon her forehead was a name written: MYSTERY," — in doctrine — "BABYLON THE GREAT,"—the Roman Catholic and Greek Church, — "THE MOTHER OF HARLOTS," — the Protestant sects and Churches, all of them, who marry and give in marriage,—and "MOTHER" also "OF

THE ABOMINATIONS OF THE EARTH,"—War, Slavery, Riches, Poverty, Speculation, Usury, Physical Diseases, Lunatic Asylums, Poor-houses, Prisons, Fœticide, Infanticide, Murders, Suicides, Cities, Brothels and Barracks; and all those Doctors, Lawyers, and Priests, who live upon the ignorance, labor, and sins of their victims. This MOTHER OF ABOMINATIONS was *drunk* too, with the blood of Truth's martyrs.

At all this significant and appallingly-grand display, the poor man, JOHN, "wondered," as well he might, "with great admiration," or rather *astonishment*.

"The ten horns upon the beast hate the Whore," —Christendom,—"and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfill his will." These are, to Christendom, the servants of God, the Infidel Powers, as already stated. "And the waters where the Whore sitteth are peoples, and multitudes, and nations, and tongues."

Is there anything else, I ask, upon this earth, that could supply the place, and time, and character, of the present Christendom, as applied to these prophetic symbols?

We have now passed the period of Christ's Second Appearing (as described in chap. xiv. 14) *ninety-nine* years; and therefore we know, as mariners on the ocean of time, by the Revelation,—our chart,—and by instruments and calculations, just where we are.

Chap. xviii.—"I saw another angel come down from heaven, having great power, and the earth was lightened with his glory." This is (as before stated) *Spiritualism*, a powerful agent (and one of the Infidel horns) in the fall of Babylon; and yet adding another element to the mixture.

"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins," for they have reached the heavens,—the Churches,—"and that ye receive not of her plagues. Here is an invitation to God's people —the witnesses—to come out of the world into the heavenly Order of Christ's Church in his Second Appearing,—the Shaker Society,—whose members have "all things in common;" and wherein is going on "the restitution of all those things which God hath promised, by the mouth of all his holy Prophets, since the world began."

Great was and is the fall of Babylon. In her was found the hellish principle of War, which has caused

the shedding of the blood of multitudes of saints and prophets *in* the Church, and of all that have been slain upon earth *outside* of it.

Chap. xix.—Then there was "a great voice of much people in heaven," who had obeyed the call to come out of Babylon, "saying, Alleluia! Salvation, and glory, and honor, and power, unto the Lord our God: for true and righteous are his judgments; for he hath judged the great Whore which did corrupt the earth with her fornication." And then the four and twenty elders, and the four Dispensations, worshiped God."

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia! for the Lord God Omnipotent"—not the beastly compound of Church and State—"reigneth. Let us be glad, and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready."

This was the union between the Church of Christ's First Appearing (composed of Israelites in the spirit world) and the Church of Christ's Second Appearing (composed of progressed Gentiles on earth), effected by and through the union of JESUS, the Head of the

Church in the spirit world, with ANN LEE, the Head of the Church on earth. "And to her was granted that she should be arrayed in fine linen, clean and white," that is, "the righteousness of saints."

"Blessed are they which are called to the marriage supper of the Lamb," to confess and forsake sin, and thus make themselves ready to wear the wedding garment,—*not* (as millions ignorantly imagine) of the "*imputed* righteousness of Jesus Christ," but of the righteousness—"*clean and white linen*"—that comes by bearing the same cross that he bore against all impurity and wicked suggestions of a carnal generative nature, as well as against the temptations to wrong-*doing* by a sin-polluted world, "which lieth in the arms of the wicked one;" and by the perpetual cultivation of the mind in whatsoever is pure, virtuous, lovely, and heavenly. "*These are the true sayings of God.*"

Then JOHN fell down the second time, to worship the angel, under the impression that he was GOD. But "he again said unto him, See thou do it not: I am thy fellow-servant, and of thy brethren" in the Church of the first-born, in the spirit world, "who have the testimony of JESUS. Worship God; for the testimony of JESUS is the spirit of prophecy;"

that is, it is of the Christ Spirit, that has been the Pattern in the Mount of God, after which the saints and Prophets of all ages have aimed to make all things, as they have, from time to time, had occasional glimpses thereof, and towards which they were continually drawn to fashion themselves.

Then JOHN had a view of the *Father* Church. Heaven was opened unto him; and upon a white horse sat him who was called "Faithful and True." He is clothed in righteousness—fine linen. He doth judge and make war against *evil* in human souls; but not against the poor soul itself. His eyes were as fire, to sin; and upon his head were many crowns of the victories he had won in "the battles of the Lord"—"battles of shaking." His name—character—none knew fully, except such as had lived as he lived, and thereby formed the same character.

His vesture was dipped in blood—the life of generation; and his name was "The Word of God." Out of his mouth proceeded a sharp sword—words of truth, *not* carnal weapons—with which he smote the nations; "and he shall rule them with a rod of iron." He treadeth the wine-press of the fierceness of the wrath of Almighty God, who is no respecter of persons, but of principles and character. "He

hath on his vesture," of righteousness, "a name written, "KING OF KINGS, AND LORD OF LORDS;" "and on his thigh."

"On his vesture, and on his thigh," &c. It was the custom of all heathen nations, to put inscriptions upon the images of the deities and heroes of antiquity. But this text has a deeper meaning.

Gen. xxiv. 2.—"ABRAHAM said unto his eldest servant, Put, I pray thee, thy hand under my *thigh;* and I will make thee swear by the Lord God of heaven, and the God of the earth," &c.

ADAM CLARKE says: "This form of swearing has greatly puzzled the Commentators. But the simple fact was, the hand was put upon the part that bore the mark of circumcision, the sign of God's covenant; which is tantamount to our kissing the Book, or laying our hand upon the New Testament, or Covenant of our Lord JESUS CHRIST," or making the sign of the cross.

"Our ideas of delicacy," he adds, "may revolt from the rite used on this occasion. But, when the nature of the Covenant is considered, of which circumcision was the sign, we shall perceive that this rite could not be used without producing sentiments of godly fear and reverence; for the God of this

Covenant was a consuming fire" to the procreative powers and life; for he was the Christ Spirit, by influx, from the seventh heaven; and circumcision was the sign of celibacy—a virgin life; the *testimony of Jesus Christ* being the knife of circumcision: this is the Covenant of which it is said: "*Gather my saints together*, they that have made a covenant with me by sacrifice" of wife, and husband, and children, and houses, and land; for none but such may "gather themselves together" into a Pentecostal Community of "all things common."

As EPHRAIM,—Israel,—when his spiritual eyes were opened, and when (like PETER) converted *from* the natural, generative Order (he was outwardly circumcised in the flesh, and yet was continually paying the penalty of sin for every act of sensualism, however legal) *to* the *soul* circumcision—the regenerative Order, exclaimed: "Surely, after that I was turned,"—from natural to spiritual Israel,—"I repented; and after that I was instructed, *I smote upon my thigh*,"—the mark of circumcision,—"I was ashamed" of my ignorance—"yea, even confounded," by the continual condemnation of this "accuser," not only of the professed "brethren" and sisters in

Christ, but even of ancient Israel. "I did bear the reproach of my youth"—my natural, generative life.

And an angel standing in the sun,—the Church on earth,—cried with a loud voice to the unclean, carrion fowls of heaven, to come to the supper of the great God, to eat "*the flesh*" of kings, and captains, and mighty men, and "*the flesh*" of all men, both free and bond, and small and great; for they would all be "*slain*" by the sword of his mouth—the testimony of JESUS CHRIST, which "crucifies the flesh, with all its affections and lusts. "I wound, and I heal; I kill, and I make alive."

Chap. xx.—Then comes the *last* day of judgment; for there have been already six judgment days, one for each of the previous six Cycles.

JOHN now saw "great white thrones," like the white clouds composed of the saints—the Church—who are to judge the world; and the old earth and the old heaven—the State and Church—fled away from the face of him and her who sat upon those thrones "and there was no place found for them with their lusts, and wars, and fightings." And the dead, small and great, stood before God; and the books were opened"—the book of memory, in which was recorded their sins; and the "book of life,"—

the memory,—which contained the record of their good deeds: thus making a "resurrection of the just and also of the unjust," in each individual; for all were judged out of, or by, the things written in those books of memory, "according to their works."

Thus fulfilling the declaration of JESUS, that "there is nothing hid," in a person's life, that would not be discovered—found out; and not one thing, however secret, done in darkness, but that should be brought to light.

"And the sea"—world—"gave up the dead which were in it; and death and hell gave up the souls which were in them;" many of whom had died and gone to and been in hell for ages and ages. And they were all judged according to their works, whether, at the time of dying, they believed in JESUS or not, or in any other being, created or uncreated.

"And all the armies in heaven followed him on white horses, clothed in fine linen, white and clean." In this it is seen, that JESUS, and all the members of the New (and spiritual) Jerusalem, — the Jewish Christian Church, in the spirit world, and ANN LEE, the Head of the Christ Church upon earth (until after the "marriage,") and the "armies that followed

them,"—rode upon white horses,—Divine revelation, —and were alike "clothed in fine linen, white and clean," which is always explained to be "the righteousness of saints"—salvation from sin.

This was the "wedding garment," not only of JESUS, "the Bridegroom," but of ANN, "the Bride," the Lamb's wife, or true counterpart; and also of all those who accepted the proffered invitation to the "marriage supper of the Lamb," where they not only eat and drink together, but also work and worship God together, as brethren and sisters of one family and Parentage.

"I saw Satan"—Lucifer—"as lightning fall from heaven."

That DAVID, "the sweet singer of Israel," was inspired by a Christ Spirit, and saw the "Pattern," in the *seventh* heaven, of the true Church, ages before JOHN's Revelation was given, is easily demonstrated, simply by quotation from, or reference to, *Psalm* xlv.

"My heart is inditing a good matter. I speak of the things touching (or respecting) the King. My tongue is as the pen of a ready writer."

"Ride" the white horse—Revelation—"prosperously, because of truth, and meekness, and righteous-

ness; and thy right hand"—the Bride—"shall teach thee terrible things. Thou lovest righteousness, and hatest iniquity; therefore God, thy God ('the King Eternal') hath anointed thee with the oil of gladness above thy fellows." "Thou and thy fellows that are with thee, are men to be wondered at.(—ZECH. iii.)

"Upon thy *right hand* did stand the Queen" of Zion—ANN—"in gold of Ophir. Hearken, O Daughter" of God, "and consider, and incline thine ear; forget also thine own people, and thy father's house;" —the house of *generation;*—"so shall the King" of Zion, JESUS, a Son of God, "greatly desire thy beauty; for he is thy Lord, and worship thou him."

"Ye shall be my sons and my daughters, saith the Lord Almighty."

"The King's Daughter" of God—ANN—"is all glorious within; her clothing is of wrought gold. She shall be brought unto the King, JESUS, in raiment of needle-work: the virgins," men and women together, "her companions"—Christians—*Shakers*— "that follow her, shall be brought unto thee, with gladness and rejoicing, worshiping God in the dances of them that make merry."

"Instead of thy father" ADAM's generative children, "shall be *thy* children,"—virgin characters, by

the second ADAM, — "whom thou mayest make princes" (and princesses) "in all the earth."

"I will make thy name"—ANN, as is that of JESUS —"to be remembered in all *generations*. Therefore shall the people praise thee"—ANN LEE—"for ever and ever."

LOVE BEFORE LOGIC IN THEOLOGY.

"How can ye believe"—understand—"that seek honor one of another, and not that honor that cometh from God only?"

JOHN was *in the Spirit*, when he wrote, in outward language and symbols, what he then saw and heard. Spiritually-interior ideas, translated into images, words, and things of earth, with which other ideas are already associated in the minds of all natural men and women, render it *impossible* for them to understand, or comprehend, the primary ideas of the Vision, until their state becomes changed, and an interior degree in them is opened, corresponding to the heaven whence the ideas originated and proceeded.

In other words: Of all the Apostles, JOHN was the most divine in his love of God (*in esse*); and, in purity of heart, he approximated, in his *soul* history,

and spiritual ascension, the nearest to JESUS; and, after the crucifixion, was, of all human beings, the most in rapport with him, and with the seventh Resurrection heaven, or sphere.

And it was not until the earth had produced a woman, the true correspondent and counterpart of the man JESUS, that another step of progress in *that direction* could be taken.

The two Orders, of Generation and Resurrection, being both of God and Nature, like the negative and positive poles, have acted and re-acted upon each other, like JACOB and ESAU; or, as Dr. BELLOWS expresses it, they are centripetal and centrifugal forces acting alternately. They alternated through seven Cycles, or Churches; each having its Saviour; each its rise and fall, from ADAM the first, to JESUS the last. Then they have alternated through seven Cycles, or Churches, each having its origin, rise, and fall, through seven Saviours, from PETER to ANN LEE.

Man is to Woman *her God*, in physical and intellectual power, as representing and revealing the Father in Deity—*Wisdom*. And Woman is to Man *his God* and Saviour in affectional power, and in Divine spiritual intuition, as representing the Mother in Deity—*Love*.

Woman rising out of Man is his superior, in the complexity and variety of her physical functions and powers, as also in the superior refinement of her organization generally. She is the intuitional and spiritual Preceptor and Educator, and the "glory of the man." While Man is the originator and inventor, in the arts and sciences, and mechanics, and the Revelator of the heavens; and is the "glory of God."

History repeats itself; and therefore as, in a former Cycle, "they ceased in Israel;" so "they ceased in Israel, until that I," ANN LEE, "arose, that I arose a Mother in Israel."

After the "marriage of the Lamb and Bride," (in the Lord) as the respective heads of the JESUS CHRIST Church in the spirit world; (which, by reason of the eighteen hundred years of travel in the Divine life, was adorned with the gifts and graces of the Gospel testimony,) and of the Gentile Second Appearing Christ Church upon earth, these two Churches began to come gradually into rapport; so that there will be a perfect union effected, in the course of the seven Cycles—"seven thunders"—through which the Shaker Gentile Church of Christ's Second Appearing—the second temple—will have

to pass, before the restitution of all that God has spoken and wrought through Moses, pertaining to this material world, can be fully accomplished; for the earth itself must, by true science, be subdued and redeemed unto God, as a new earth—New Jerusalem.

And as this comes down, gradually, from God, out of heaven, the tabernacle of God is with men, and He will dwell among them; and they become in truth his people. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things," as they now exist in Babylon, are, in the Shaker Order, fast passing away.

"And he that sat upon the throne said, Behold, I make all things new. Write; for these words are true and faithful."

And, while the *Mother* Church, on earth, is receiving, and will continue to receive, from the *Father* Church, in the spirit world, the things of God and of Nature, in the material truths of Moses; the *Father* Church is being taught, by this *right hand*,—the Mother Church,—"terrible things,"—truths pertaining to the final Resurrection, for which they have been waiting and crying to God continu-

ally. For, without the revelation of the Mother Spirit in Deity, through the earthly Bride, they could not be made perfect; and therefore JOHN "saw them under the altar, crying, with a loud voice, How long, O Lord," shall we have to wait for the second EVE—the spiritual?—as ADAM had to wait for the first EVE—the natural; that, by the operation of these truths, they might make themselves living sacrifices, giving to God their whole heart.

In Mexico, they offered human sacrifices, by placing the victim upon the sacrificial stone, and taking out the heart, and laying it all throbbing upon the altar of their god. This was a "terrible" external type of the living sacrifice of the innocent lamb of *generative nature*, made by faith spiritually. Also, the blood of the dead man was drank by the priests: to which reference is made, in "Thou hast given them blood to drink." Thus Christendom "became as the blood of a dead man: and every living *soul* in the sea"—world—Christendom—"died."

When we take into consideration the state of the religious world, as now existing in the whole of Christendom, I do *not* consider the foregoing forms of expression *too strong*.

I cannot but contrast the economy, or system, of ideas and principles, and the varied manifestations of the living spirit attending the worship of God among the people called Shakers, with the whole system of incomprehensible, mysterious, irrational, and impractical ideas and principles, embodied in the formulas of words; the senseless ceremonies; the Psalms, a "Hundred" years "Old," sang by bands of paid singers, not even belonging to the Church; all together constituting the life, or blood of the Churches, whom the beast has overcome and killed; and may it not, with the greatest propriety, be truly said, that the spiritual ministrations of such "dead bodies" are as "the blood of a dead man, causing every spiritually-living soul to die?"

And now, Friend Fields, you will perhaps ask me, Is *this* biography? But, in the letter of invite, you said, "*and* the reasons of the faith that is in you, that the world may know exactly what the Shakers believe." Well, *here it is;* and, although it is lengthy (and might be trebled without at all exhausting the matter), I could not stop myself or

my subject sooner, without leaving something *unsaid.* No one but myself is responsible for these utterances.

Your well-read Magazine is the vehicle of information, to the *public*, of what they have in their midst, in the form of a Shaker Order.

I will now close with the following, as the breathings of my own spirit.

"I, JESUS, have sent mine angel (messenger) to testify unto you these things in the Churches. And now the Spirit and the Bride *unitedly* say, *Come!* and let him that readeth say," to those who are hungering and thirsting after righteousness, "*Come!* for all things are ready."

"Let not the ennuchs,"—virgins,—who have made themselves such for the kingdom of heaven's sake—"say, Behold I am a dry tree! For, thus saith the Lord, I will give unto them who take hold of my covenant, a place and a name" in my Shaker Home, "and within my walls, better to them than sons and daughters" would be; "even an everlasting name" —character—"that shall *not be cut off*" either in this world, or in the world to come.

It is a matter of historic record, that JESUS was only one of some thirty men who arose about the same time, and out of the same elements, who each

claimed to be the long-and-generally-looked-for Jewish *male* Messiah. And also, that JESUS predicted, that history would repeat itself in that particular; and that, when the Gentile world should bring forth the long-looked-for and generally-expected "desire of all nations,"—the *female* Messiah, —she would be one amongst many, male and female, preferring the same claim. And such is the fact.

By their fruits, not their theories, they were to be judged, by the seekers after truth. "Where the body"—the Church—"is, there will the eagles"—truth-seekers—"be gathered together," in an Order, where *love of one another* shall be the bond of their union,—a Community,—in which each shall labor for all, spiritually and physically; and "those who will not work, neither shall they eat;" which was the law of the primitive Church.

The last half-century has witnessed a host of Messiahs; some three hundred have been enumerated among Spiritualists alone. But MILLER concentrated the Orthodox expectation of Christendom upon this subject, and set, not only the *year*, but the very *day*, for the end of the world; creating an excitement that has no parallel in religious history; and is all material, from Deity to earth:—the angel, the last

trumpet, the sounding, the resurrection, the throne, the Judge, the books, the judgment, even to JESUS, with the blood streaming from the wound in his side eighteen hundred years after it was made.

This is followed by CUMMING, who approximated a little nearer to the Shakers, both as to time and manner. And lastly, SHIMEALL, whose time expired in 1868, with that of CUMMING's.

"And I, even I, only, am left a prophet in Israel," to testify that the Lord—the coming Messiah—was not in the great and strong wind (of words, that was raised by MILLER) which broke the rocks—Churches—in pieces before the Lord; nor in the earthquake of *fear*, which it finally created; nor in the "high mountains" of learning and learned men, as "lofty" as Babel; which were rent and divided, by the calculation of numbers, and interpreting of symbols.

And, although much rubbish and error was burnt up, by the consuming fire of religious zeal and fervor,—often amounting to *fury*,—the Lord was not in the fire, and did not come, according to the Orthodox expectation, in either the wind, the earthquake, or the fire.

Yet, glory be to our Eternal Father and Mother,—the *Most* High God,—the *female Messiah has come*,

in the "still small voice" of *Shakerism*, saying, to all mankind, O do not any "abominable thing which I hate;" but break off your sins, by *doing right*, and all your iniquities, by turning to the Lord, in the *Church* of Christ's Second Appearing, which is built upon the rock of continual *Revelation* from the seventh or Resurrection heaven—the *Apocalypse*.

"*It is done.*"

INFORMATION.

The different United Societies of Believers in the Second Appearing of the Christ Spirit upon this earth are composed of three Orders; and these again are constituted of several families, each designed to be self-sustaining in temporal as well as spiritual things—small communities.

The Novitiate Order receives and entertains strangers who are inquirers into the religious elements of the Shaker faith.

That the writer occupies the position of First Elder in the Novitiate Order of the Society at Mount Lebanon, is the reason so much prominence is given to his particular name and history in this publication; also, in order that seekers after spiritual truth may know to whom, in so large a Community, to apply personally, or address their letters.

The Society does not wish to receive children *under twelve years of age*, except when they come in with their parents. And children so taken are not expected to go out into the world visiting friends and relations. Nor are such relatives, when they come *merely* to visit such minors, or friends in general, expected to remain more than a very short time; as the Society keeps no female servants, and both the labor and expense are onerous to the Society members.

Strangers are not permitted to perambulate the premises of the Novitiate families, nor of the Office families of any of the Societies, without special permission from the proper authority of the family.

Wages are not paid to minors, nor to probationary members in the Novitiate Order (consisting of three families) any more than to Covenant members.

Inquirers and investigators may apply to

F. W. EVANS,
Mount Lebanon,
Columbia Co., N. Y.

APPENDIX.

SINCE this "little book" was sent to press, a remarkable and interesting work has been published, entitled "*The Seers of the Ages.*" The author is a valued friend of mine. He has dedicated himself to the good of humanity—the cause of Truth in the outer court of the Temple—the Gentile Christian world. The Temple itself, and them that worship therein,—the latter-day Pentecostal Church,—may not be measured, except by revelation from above—the Christ Order.

I have permission from the author, J. M. PEEBLES, to make extracts from the work, for an Appendix; and of this privilege I hasten to avail myself; it being too late to insert them in the body of the "little book," where they properly belong.

ANN LEE.

"Ann Lee," honored by her admirers with the appellations, "Sainted Mother," and "Sister," overshadowed by angels of purity, and enlightened by the descent of celestial influences, received her heavenly commission in 1770, in Manchester, England. Her visions were remarkable; her prophecies, oracles. The physical manifestations, relating to herself and adherents, consisted of dancing, trembling, whirling, and speaking with tongues. These exercises and spiritual gifts called down upon them the hostility of the Church. Priests and magistrates, who have ever sought to gag the truth, dungeon conscience, and impeach the inductions of science, charged them with disorder and Sabbath-breaking. The religious authorities slandered, fined, and imprisoned them.

"In 1774, inspired by the 'Christ of the new Order,' she received a revelation to emigrate to America. A few pure-purposed loving souls clustered around her as a central teacher directed by angel ministers.

"This new Church—the '*Shakers*'—much resembles the Essenes of Philo's time. The Nazarene had but three hundred followers when martyred upon Calvary. The increase of the Shaker fraternity has not been rapid, but is permanent. Holding that God is dual, eternal, Father and Mother in deific manifestations, they practically teach the strict equality of the sexes. 'First *pure*, then peaceable,' they profess to live in the 'resurrection state,' and preach to those 'without'—the Gentiles—to raise few and better children. They all believe in spirit manifestations and revelations.

"Elder F. W. Evans wrote Robert Owen in 1856, that 'seven years previous to the advent of Spiritualism, the *Shakers* had predicted its rise and progress, precisely as they have

occurred, and that the Shaker Order is the great medium betwixt this world and the world of spirits. Physical manifestations, visions, revelations, prophecies, and gifts of various kinds, of which voluminous records are kept, and, indeed, 'divers operations of the same Spirit,' were as common among us as gold in California.

"Elder J. S. PRESCOTT, connected with the Community near Cleveland, Ohio, made a similar statement to us during the session of the Fourth National Convention of Spiritualists. Mr. DIXON, an English writer of considerable note, visiting Elder EVANS, of Mount Lebanon, during his American tour, wrote thus of the Shaker doctrines:

"'To this dogma of the existence of a world of spirits—unseen by us, visible to them—the disciples of Mother ANN most strictly hold. In this respect, they agree with the Spiritualists, indeed they pride themselves on having foretold the advent of the 'Spiritual *disturbance* in the American mind.' FREDERICK tells me—from his angels—that the reign of the Spiritualistic movement 'is only in its opening phase! it will sweep through Europe, through the World, as it is now sweeping through America; it is based on facts, representing an active, though an unseen force.'

"'These Shaker communities all claim to be of *spiritual* origin! to have *spiritual* direction! to receive *spiritual* protection! Hundreds of *spiritual mediums* are developed throughout the eighteen Societies. In truth, *all* the members, in greater or less degree, are mediums.

"'*Spiritualism*,' he continues, 'in its onward progress, will go through the same *three* degrees in the world at large. As yet, it is only in the beginning of the *first* degree, even in the United States. It will continue until every man and woman upon the earth is convinced that there is a God—an immortality—a spiritual no less than a natural world; and the possibility of a social, intelligent communication between their inhabitants respectively,' &c., &c.

"Basing our opinions upon reliable testimony, these Shaker communities constitute a body of the neatest, healthiest, the most pure-minded and kind-hearted souls of earth. Certainly

they are the only people on this continent, who have successfully maintained, for more than seventy years, a system of rational living, one of the fundamental principles of which is the Apostolic community of property."—pp. 182–184.

LOVE.

Thus discourses EMERSON:—"'I know how delicious is the cup of love—I existing for you, you existing for me, but it is a child clinging to his toy, an attempt to eternize the fireside and nuptial chamber; to keep the picture alphabet through which our first lessons were prettily conveyed. Once abroad, we pity those who can forego the magnificence of Nature's Eden, for candle-light and cards. This early dream of love, though beautiful, is only one scene in our life-play. In the procession of the soul from within outward, it enlarges its circles, like light proceeding from an orb. It passes from loving one to loving all, and so this one beautiful soul opens the Divine door through which he enters to the society of all true and pure souls. Thus, in our first years, are we put in training for a love which knows neither *sex, person* nor *partiality;* but which seeks virtue and wisdom everywhere, to the end of increasing virtue and wisdom.' —p. 346.

"The German ZSCHOKKE, says: 'If JESUS were to come to-day among Christians, they would nail him to the cross, as did the Jews.'

"Appearing, as of old, in some of our commercial cities, he would not 'go on 'Change at twelve o'clock;' would not visit an eight o'clock prayer-meeting, to make an oration to the Lord; would not swing a censer in a Catholic cathedral, muttering Latin; would not swell in the Episcopal robes of Ritualism; would not conjure up a credal interpretation, to a Universalist confession of faith; but, with a toleration wide as human wants, he would say, as of old—'By this shall all men know that ye are my disciples, if ye have love one for another.' Then, going about blessing children, seeking vagrants, eating with sinners to

reform them, healing the sick and teaching by the way-side, till weary, he would retire, for rest, to some Shaker community, Essenian-like, where love is pure, free, and fraternal. Sincerely do we believe in this JESUS of the Gospels—the *man* that *was*—the CHRIST-*spirit* that *is*."—p. 269.

> " 'For love is the theme that the seraph choirs
> Are now hymning through the stars,
> And we catch the strains from their golden lyres,
> When our souls let down their bars.'

"Love bears no more relation to lust, than CHRIST to the ADAM, than heaven to the hells. Lust is perversity, and is no more love than light is darkness, or good is evil. How important clearly to comprehend the occult forces of life, to distinguish between use and abuse! The legitimate purpose of Combativeness is not pugilism, but a force-power acting in conjunction with benevolence and justice. So the primal purpose of Amativeness is not gratification, nor pleasurable intoxication, but the 'replenishing of the earth.' All more than this is wasted expenditure; and Nature hurls terrible penalties at those who thus destroy their vital forces. The legitimacy of the generative plane, under the guidance of the wisdom principle, is admissible.

"On the earthly planes of life, reproductions are earthly; in the spirit realm, spiritual; in the celestial, celestial. Angels generate thoughts, ideas, redemptive reforms. It is beautiful to become angelic on earth. There should be a mount of ascension, a spiritual birth to each brain organ, a heavenly polarity, before physical death. Said JESUS, 'Ye must be born again!' Each faculty should be developed on the ascending line of Divine use. Desire should be gratified only when pure, normal, and subjected to the highest reason.

"The Apocalyptic JOHN saw, in vision, 'a hundred and forty and four thousand, having his Father's name written in their foreheads.' And he heard the voice of these 'harpers harping

with their harps.' They sang, as it were a new song, and none could learn the song but the redeemed. And the voice said, 'These are they which were not defiled with women. They enter through the gates into the city,'—city of the 'New Jerusalem,'—the Angelic Dispensation that 'cometh down from God out of heaven.'

"Starving souls cannot find supplies on the animal plane. Physical commerce cannot satisfy *soul*-wants. 'That which is born of the flesh is flesh.' As the beautiful vine in the filthy cellar, pale and sickly, needs solar light; so the soul, satiated on the poisons of sensuality, is emaciated and dying—dying for love—for heart-love—for Divine love, the solar love of angels.

"Hidden deep under soils, and sloughs, are the nuclei, the types and buds of unblown flowers, struggling to rise from their sedimental graves into the free, fresh light of heaven. So are there mortals who, from pre-natal conditions and debasing associations, live and seemingly luxuriate down in the lower, back-brain department of their being. Their condition is deplorable; their suffering must be intense; their struggles long and tearful. Far be it from us to condemn them. JESUS did not condemn the woman caught in sin; but he *did* say, 'GO AND SIN NO MORE!' White-robed angels, standing upon the mountains of the pure and beautiful, are saying to them—to all—'Come up higher!'

"All the germinal forces of the soul are Divine; the wrong comes from their misdirections through material forms; the transgression from the ignorant or the willful abuse of the good. Amativeness disrobed of earthliness, turned into higher channels, resurrected and actualized, as in angelic life, may not only origi nate, but may be considered the synonym of emotional love—a love pure, free, and Divine—working with and inspiring the moral excellence of the immortalized in heaven. This love, so spontaneous and holy, flowing out in gushing fountains of purity from regenerate souls to all humanity, should be cramped by no chains,

crushed by no 'law-corpse,' appropriated by no selfish parasite, nor hedged about by the cage-wires and conventionalities of custom.

"The tendency of the spiritually-minded is from grossness to refinement, from promiscuity to chastity; from chastity to holiness; from holiness to Divinity. The higher the moral ambition, the more complete and victorious the virtue! This Adamic battle-ground cleared, the kingdom of God has come with its newness of life—'*not* according to the flesh, but according to the Spirit.' The Apostle JOHN declared that he had 'passed from death unto life, because he loved the brethren.' *This* love can never degenerate into license, nor its liberty into anarchy; for it is a principle, disrobed of earthly passion—a holy resurrection.

"During that precious Pentecostal hour, when the Divine afflatus streamed down in rivers of light from angelic abodes, not only 'many believed,' but they were so baptized into those unselfish loves of the spiritual world, that they resolved to 'have all things in common.' When these universal love-principles are made practical, the soil will be as free to all to cultivate as the air they breathe. Gardens will blossom and bear fruitage for the poor, and orphans will find homes in all houses, there drawn by the music of tenderest sympathy; and the brows of toiling millions will be wreathed with white roses—symbols of perpetual peace." —pp. 347–352.

CYCLES.

"'Through the harsh noises of our day,
A low, sweet prelude finds its way;
Through clouds of doubt, and creeds of fear,
A light is breaking calm and clear.

That angel song, now low and far,
Ere long shall sound from star to star!
That light, the breaking day which tips
The golden-spired Apocalypse.'"

"Circles are the highest symbols. There are probably no straight-line motions in the universe. Those seeming such, are on a scale so vast the curve cannot be perceived. Fragments are all parts of circular bodies, as a piece of granite rock is a part of those primitive formations that encircle the earth. Atoms gyrate upon their axes, and follow the line of their strongest attractions. Things move in spirals, and generally with the sun, from left to right. Sea shells are built up spirally. Vines ascend forest trees spirally. Particles of steel flying towards a magnet move spirally. This law, with few exceptions, applies to atoms, worlds, systems, civilizations, and all those historic cycles of ever-recurring spiritual epochs and eras that distinguish antiquity.

"Progress underlies all things; and Spiritualism, though ever majestic in its past windings, may be compared to the ocean waves that rise and fall. It has had its mornings and evenings of decline. Its careers fleck the nights and days of earth's varied revolutions with splendors unspeakable; and its heaven-illumined truths, voiced by angelic inspired chieftains, have rolled in solemn grandeur all along the sun-lit periods of the half-buried ages; and its musical echoes add to the glories of the nineteenth century.

"Each spiritual wave, in accordance with the laws of accelerated motion, rose above the preceding, bearing the masses higher up the altitudes of wisdom. The impetus was greater; the spray from the wave more glittering; the principles involved, coupled with its holy teachings, were, during each succeeding period, more widely diffused.

"Under some name, and in some form, Spiritualism, as herein demonstrated, has constituted the basic foundation, and been the motive force, of all religions in their incipient stages. The Spiritualism of to-day differs from that of five thousand years since, only in the better understanding of its philosophy, the general concession of its naturalness, and its wider dissemination

through the different grades of society. It has been, and *is*, God's visible seal of love to all climes and ages.

"The spirit world is the world of causes; this, of effects. Objective entities are but the projections of etherealized spirit-substances. Inventions relating to industrial activities, or the spiritual exaltation of the races, have their first birth in the inner life. All great projects for the moral redemption of humanity, primarily conceived in the upper deeps of infinity, are inflowed from immortal minds to receptive mortals by the law of influx. These mediumized souls, impressionally catching the shadowy, dim-defined plans, fashion them into forms; or perhaps partially constructing, push them out into the sensuous world. As spirit moulds and takes on form, so wisdom carelessly descends from the heavens.

"Cognizant of a rising spiritual wave, Congresses of Angels devised the noble project of laying the foundation-stone of this new Temple, majestic, cosmopolitan, and strikingly sublime, in America—land of free thought, free speech, free press; land where the people, conscious of their God-given rights, and cringing before no cowled priests, feel themselves sovereigns—'kings and priests unto God.'

"Premonitions and prophecies are announcing heralds, breathing 'a mystical lore; And coming events cast their shadows before.' The record stands undisputed, that SWEDENBORG, just before his departure to spirit life, in 1772, prophesied that, in about eighty years, wonderful phenomena of a spiritual nature would occur on the earth. The fourscore years expired in 1852.

"A young man, residing in Western New York, (1836) and other individuals in different localities, examining the merits of Mesmerism, fell into trance conditions, disclosing the fact, that, within twelve or fourteen years, a remarkable book would be published, the contents of which would not be as startling as the source whence it originated. In about eleven years, 'Nature's

Divine Revelations' was dictated by spirits through A. J. DAVIS, in his clairvoyant state, and issued from the press.

"In 1835, and several years thereafter, W. MILLER and his adherents were impressed with great impending changes, denominated 'The End of the World, and The Second Coming of CHRIST to Judgment.' They interpreted the 'word' of the Scriptures literally; thus confounding the personal with the spiritual coming. The blunder was fatal to the progress of the sect. The end of the theologic world of creeds, and popish dogmas was approaching, and CHRIST was speedily coming as a spirit spiritually in 'the clouds of heaven, with all his holy angels with him.' [These clouds were then in process of formation, being the Shaker Societies.—ED.] These 'holy angels' were the ministering spirits with whom many of earth's inhabitants now hold converse.

"About this period, immortalized spirits originally from India, China, Persia, European countries, and American Indians, visited the various Shaker communities of the country, and controlling the more mediumistic members, 'spoke in tongues,' prophesied, and gave remarkable communications relative to the opening of the 'seals,' and the descent of spiritual powers and gifts to the 'world's people.' Earth and heaven abounded in signs of an approaching new era."—pp. 191–194.

RESURRECTION.

'The Greek *anastasis*, generally translated, by the English word, *resurrection*, does not necessarily signify, that those to whom it refers should be physically dead. In the Scriptures and the classics, it is often applied to the living. Its best definition implies a *rising*, an *exaltation*, a being *lifted up higher* in regard to condition or circumstances."—p. 330.

DEATH.

"Death is the disengagement of the spiritual from the fleshly —the severance of the sympathetic copartnership between the spiritual and earthly bodies. The thinker will note the distinction between the soul and spirit. The old philosophers clearly perceived this distinction. PLATO considered the soul to be 'the image of the spirit.' PAUL prayed God to 'preserve body, soul, and spirit.' Professor BUSH, of the New York University, said:

"'As it is through the gross material body that the soul manifests itself in the present world, so are we warranted in believing that it is through the soul that the spirit manifests itself in the other world; in other words, it performs for the spirit the office of a body, and is consequently so termed.'

"Soul and spiritual body, often confounded with spirit, are synonymous. We employ the terms soul and spiritual body reciprocally: and, as constituting the man, use this formula—Physical body, Spiritual body, Spirit; or body, soul, and spirit.

"As the butterfly's folded wing, in its rudimentary state, can be traced under the shell of the chrysalis, so the whole future, resurrectional body is contained, or wrapped up, in the material form, during mortal life. Its release, termed death, is really birth. A modern seeress, writing upon the 'Philosophy of Life,' well says:

"'As the physical birth of the fœtus is death to its placenta envelope, so a spiritual birth is death to its physical casket—the body; or, as the destruction of the casket in which the child is developed, implies the birth of the physical system; so the destruction or death of the physical body implies the birth of its spiritual system.'

"Death, as a Divine appointment in harmony with natural law, and in its time beautiful, is equivalent to spiritual birth, giving enlarged freedom to the soul, and increased facilities to the spirit for manifestation and perfection. The buds swell into

flowers wooed by the sunlight; the birdlings burst from their shells for flight on joyous wing; the child, maternally developed, gains its individual freedom in outer life through pain, effort, and crying; so the spasms, throes, and pantings, sometimes beheld with sympathizing sorrow, are but the strugglings of the soul to release itself from the coffined walls of its earthly tabernacle. What seems agony to us may be pleasure to the emancipated."—pp. 335–6.

Jesus said, in reference to a new-birth from the natural state into the Resurrection or Christ world, "Agonize to enter in at the straight gate." "If we be baptized into his death, we shall also be raised in the likeness of his resurrection."

This death awaits many millions of souls who are now in the natural or lower spiritual world.

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